THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"

Vol. XXIV—No. 32

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PHILADELPHIA, PA., MAY 6, 1942

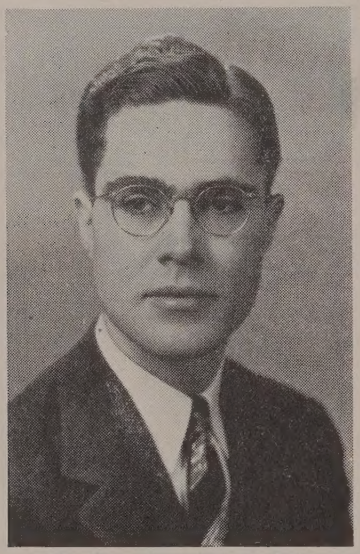
United Lutheran Church

In Response to a Need

The Rev. Reginald W. Deitz Called to Editorial Work by The Parish and Church School Board

April 15, 1942, the *Rev. Reginald W. Deitz* came to the staff of the Parish and Church School Board to assist in its editorial work.

Pastor Deitz comes from a family of clergymen both on his mother's and his father's side. His father, Raymond C. Deitz, D.D., has served pastorates in the New York Synod and is now



The Rev. Reginald W. Deitz

pastor of Holy Trinity Church, Hollis, L. I., New York. Dr. Deitz is a member and former secretary of the Board of Trustees of Hartwick College. Three uncles—the Rev. A. D. Deitz, professor of Systematic Theology at Hartwick Theological Seminary, the Rev. Olney E. Cook, and the Rev. John E. Hoick; a great uncle, the Rev. Luther P. Ludden, a former western secretary of the Board of Home Missions of the General Synod; a great-grandfather, the Rev. Alonzo P. Ludden; and a cousin, the Rev. Hugh Whitteker, president of the Nova Scotia Synod, are part of his family background. His mother was Miss Carrie Ella Whitteker, daughter of the Rev. Frank Whitteker.

Pastor Reginald Deitz was born in Middleburg, N. Y. He attended high school at Johnstown, N. Y., graduating in 1931 as valedictorian of his class. He then entered Hartwick College, Oneonta, N. Y., from which he graduated *magna cum laude* in 1935. While at Hartwick he was a member of the college a cappella choir, president of the Andrew and Philip Society (the student religious organization), and assistant editor of the college year book. Pastor Deitz took his first two years of theological work at Hartwick Seminary and then went to Gettysburg Seminary, receiving his B.D. in 1938. For the next two years he was resident graduate fellow at Gettysburg Seminary, during which time he received his S.T.M. degree. He continued graduate work at Union Seminary, New York, in connection with his pastoral work.

Pastor Deitz is one of the young but active pastors of the United Synod of New York. He was ordained by that synod at Rochester, N. Y., June 15, 1938. Even before his ordination he served as Protestant chaplain in the Boy Scout Camp for Manhattan 1936-37. In 1938 he was assistant pastor of Luther Place Memorial Church, Washington, D. C., Dr. Carl C. Rasmussen pastor. He resigned this position to accept the fellowship at Gettysburg Seminary. In 1940 he became pastor of Christ Church, Airmont, Suffern, N. Y., and served that pastorate until coming to the Board.

In 1938 Pastor Deitz married Miss Margaret Helen Pfeiffer, a member of his father's congregation in Hollis, N. Y., and a schoolmate at Hartwick College. Pastor and Mrs. Deitz are happily located in Upper Darby, Pa.

Pastor Deitz comes to his new work with a real challenge before him. All of his special preparation and experience will have opportunity for expression. He will be called upon to help outline and prepare Sunday and weekday church school lessons and articles for the various educational periodicals of the Church. Thousands of young people, men and women, and special workers will receive their educational helps from his pen. The responsibility is great, but the opportunity is unlimited. He will need the prayers of the Church in his work. He and the Board request your intercessions for their work.

CALL TO PRAYER

Based on the plea of General Douglas MacArthur for the prayers of the home church, the Executive Board of the United Lutheran Church in America petitioned the President of the United States to designate a special day of prayer and to call upon the people for daily intercessions. The Board also requested that I address the Church in support of arrangements of this kind.

Our Board of Publication is now sending to all pastors Special Prayers for Church and Home in Time of War. They have been prepared by the Common Service Book Committee. We all need, in family and congregational worship, special arrangements for the utterance today of our souls' deepest desires. I appeal to the heads of congregations and homes that they use the material now provided for them, and that in these times our Church become definitely a center of intercession.

The Executive Board was also concerned that our gifts to the Lutheran World Action Fund be interpreted by us as offerings of prayer on behalf of those for whom the gifts are being made.

F. H. KNUBEL

THE LUTHERAN

The Official Organ of the United Lutheran Church

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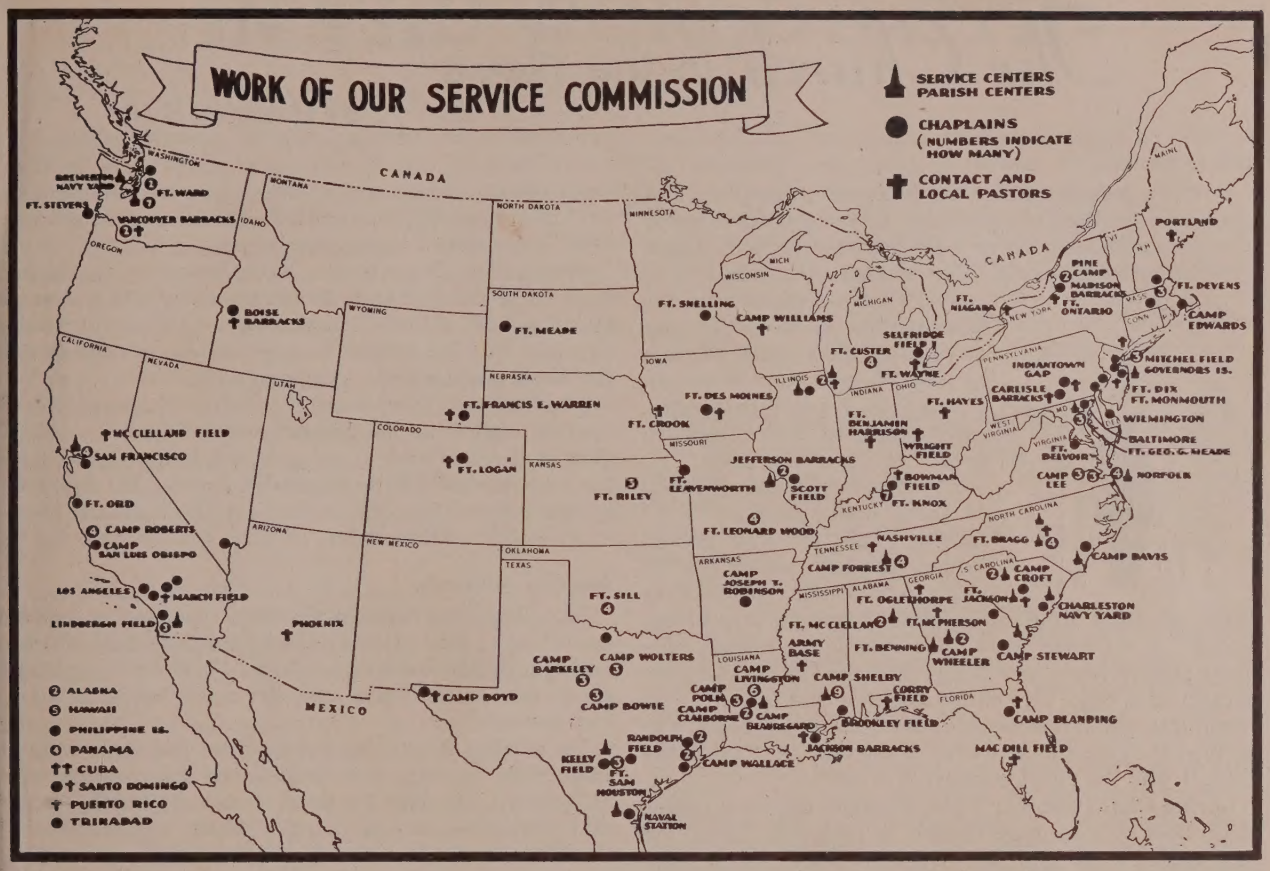
CONTENTS

Graphic Editorial 3
The Church in the News 4
In the World's Eye 5
Looking Toward Louisville 6
Mother's Thanks 8
Washington 9
Among Ourselves 10
Texts and Truths 12
Serving Lutheran Students 14
Past Experiences Put to Service 15
Their Church Follows Them 16
Across the Desk 19
Sunday School 20
Young Folk 21
Book Reviews 22
Open Letters 23
On the Wing 24
News; Notices 25



NEVER before in American history have dire circumstances compelled the national government to provide so many centers of military training at which to assemble millions of its citizens. A glance at the map as reproduced in this page indicates how terribly thorough are the arrangements of the federal authority that its citizens may be able to defend its cherished institutions. The situation is a temporary one. America's normal ambition is to be at peace with all the world's nations. But when the essential principles of its power are endangered by efforts to substitute imported tenets of totalitarianism for its democracy, then the nation devotes its every resource to the requirements of victorious resistance.

At such times as these the churches of the United States bear witness to their privileges of liberty by following their members into the places in which duty has summoned them to serve their country. The needs of the soldier are threefold. He requires equipment, convictions, and courage. The first is a product of natural and acquired resources. The second is a growth through his training in culture: it is chiefly mental. The third —true and dependable courage—has among its elements the contribution which is spiritual. It is the expression of one's religion. It is the soldier's consciousness of a desire to make permanent the things for which he prays to God. It is his refuge and strength, on which he can depend, even when he passes through the valley of the shadow of death.

This basic attribute of military morale is developed by the ministry of the church. Such an "all out war" as this one in which we are now engaged would not have the complete support of the men and women of a nation were influences of religion lacking. It must be heartening and inspiring to soldiers and sailors, to officers and leaders, to the President of the United States and all to whom we have committed civil authority, to see in such a map as heads this page the fact that the ministries of our faith in God are everywhere available. The church has followed and will continue to follow its members.

Perhaps enough has already been written and said to members of the United Lutheran Church in America to lead them to contribute liberally next Sunday, May 10, to the work in which we are involved. It is no form of tax that has been laid. It is a "free will" gift which has a dual significance. On the one hand it says unmistakably to our soldiers, sailors, air men, and our serving women, "Your church is with you wherever you are." It also testifies to our appreciation of a form of government in which the right to worship is not subjected to unjust limitations.

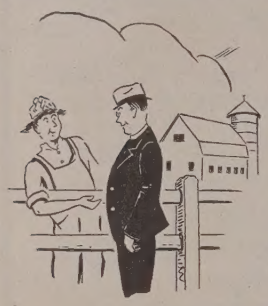
The Lutheran's view of Christian obligations to civil government in time of war is not divided nor confused. No man is forced to read the Bible, nor to belong to any church, nor to participate in public worship. But by the same principle, no regime seeking to deny us the rights of communion with God can be tolerated.

The Church in the News

By G. Elson Ruff

Back to the Land

Young ministers in increasing numbers are going into rural parishes to stay, says Ralph L. Woodward, director of religious field work at Yale Divinity School. There was a time when young men started their ministry in country congregations with the idea of moving on to the city as soon as they could. Today, of the 70 per cent who are starting in rural pastorates, many plan to make country preaching their life work.



Dr. Woodward knows many of these men, such as "Bill" Barndt, Yale Divinity School senior, who has refused several city offers to start in June as pastor of eight little congregations around Aroostook, Maine. In summer work in a Maine community this theological student saw things happen "that can never happen in a city. The church became the center of all community life," he reports. A dying community was revived through the activities of the church. "I decided then, it was the rural ministry for me."

Loring Chase, another Yale graduate, has been pastor since 1939 of a country church in Ledyard, Conn. He has refused a call to a post offering three times his present salary, because he has discovered the great possibilities of the leadership of the church in rural life.

A third Yale man, Art Weil, has rejected several calls from city churches to serve in Granby, Mass. "Because," he says, "Christianity in America is in the hands of its rural ministry. American population growth is coming entirely from the rural areas. Here, and not in the city, is to be found the greatest hope for the continuation of Christian homes where the family can still work and play together, and for the preservation of spiritual and social values. The place for religious pioneering today is the rural ministry."

Church in the News

The American Society of Newspaper Editors, for the first time in its history, scheduled at its convention this year an address on religious news. The speaker was John L. Fortson, director of public relations of the Federal Council.

Until the last ten years "there was little recognition of religion as a department of national and world news," Mr. Fortson reminded the editors. "For the most part, editors thought they had covered the subject when they listed church service announcement in the Saturday paper.

"But today we know that we could no more confine religious news to this purely local level than we could confine business news to a purely local level."

Mr. Fortson said that although there has been progress in appreciation of the news value of the church, editors still have the feeling that religious news coverage is just something that has to be gotten out of the way, like the market page. They have not been looking at church news with the same imagination and ingenuity with which they look at other news.

"Papers are generally very receptive when the church puts on a show that is worth covering. The average paper would give full coverage to a colorful Easter pageant, but would not bother to take a look behind the show to see what is really going on."

The churches are becoming better prepared to cooperate with the newspapers, Mr. Fortson declared. Within the last two years public relation offices have been established by the Methodist and Baptist churches, by the Federal Council, and by the International Council of Religious Education.

Advance Advances

The "United Christian Advance" is moving forward according to plan. It is an interdenominational effort to gather into the church schools the 17,000,000 young people in the United States who are receiving no religious instruction.

Up to May 2, one-day conventions had been held in 135 centers in forty-three states. At the convention in Milwaukee, Dr. Roy G. Ross reminded church leaders that "today we live in a nation which was founded on the Christian faith, and yet we have sadly neglected the propagation of that faith which has made our nation strong."

In Louisville Dr. John B. Ketcham emphasized the need of harmony among the denominations in confronting common tasks. In Dayton, Ohio, Mrs. Mabel B. Fenner called attention to religious training for the children in defense areas and migrant camps. In Charleston, W. Va., more than 600 church leaders made plans for a state-wide survey of religious education problems.

Religion on the Air

Broadcasts by religious groups should steer clear of criticism of other religious groups, it was advised at an institute for education by radio held this week in Columbus. Strictly denominational emphasis should be avoided, it was maintained.

An effort to raise the quality of religious broadcasts will be made, as a means of holding the attention of the listening public.

Quotes

"The battle of the ages is not for the land, for seaways, for living room, for political freedom. The battle of the ages is for personal significance, for personal value, and personal fulfillment in living." (*The Christian-Evangelist.*) . . . . "The world needs most from Presbyterians what they have in common with other Christians, not what distinguishes them from others." (*The Presbyterian Tribune.*) . . . . "Preachers and preaching can be more determinative of the world's future and the course of empire than marching armies and legislative assemblies." (*The Evangelical-Messenger.*)

IN THE WORLD'S EYE

By JULIUS F. SEEBACH

Australia Presents herself apparently in other than a military guise in the scope and size of her pension and security program. Considering that Australia's whole population (about 7,000,000) approximates that of New York City alone, the program seems enormous. Covering old age, invalid and war pensions, maternity allowance and child endowment, those aided by the government number 1,500,000 at a cost of $340,000,000 during the past year, an increase of nearly $125,000,000 over the year before. This increase is due largely to endowment payments for 902,187 children, and a further addition of nearly $15,000,000 will occur in June through widows' pensions. Strange is the irony of events by which on the one hand widows and children are tenderly cared for, and on the other ruthless war is pursued by which they become widows and orphans.

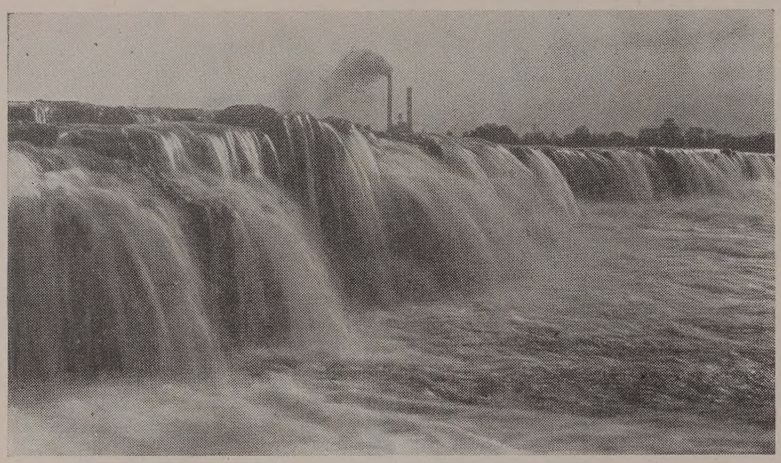
Compliance With Nazi-imposed edicts does not seem to be working out well in Belgium. Recently a Nazi-controlled farm journal, *De Koornbloem* (The Cornflower), received the following letter: "What happens to a farmer who has not told any lies when stating the amount of land he owns, whose potato crops are correctly estimated, who has handed over everything he should up to the last pound, and who has really done his duty 100 per cent?" Here is a faithful soul who has bent backward to honor the powers that be! Since the journal, *De Koornbloem,* was an authorized organ, the editor must surely have known what he was talking about, when he replied: "Our answer to this farmer is that we are sorry to say that he will, just like the greatest sinner, see a flock of controllers descending upon him, examining him to see what they can still crush out of the already squeezed lemon. We call it a shame, but we can't do anything about it." Even the compliant farmer and editor, submissive worms who have squirmed obediently to order, are waking up to conditions that are unfair. Eventually they will find that they can do something about it.

The Vatican's difficulties with the Axis are steadily growing. The latest outbreak has occurred in Italy, and comes from the furious pen of Farinacci, whose venom is distilled through the pages of his radical journal, *Regime Fascista.* Farinacci reproaches the Vatican with being hostile to the German Reich because the Nazi regime forced the church out of politics. He charges that the Vatican, with its free hand in the liberal Germany of 1933, "had great influence which was equally harmful to the state and to the spiritual interests of the Catholic clergy." He also accuses the Vatican of hypocrisy, because it claimed to be persecuted, since it, for instance, remained "silent about persecutions in Russia," and has since virtually joined "with the Soviets just as it once joined unbelievers against Christian princes." Farinacci concludes his reproaches by declaring that for political purposes the Vatican would be willing "to join the devil himself." A similar outbreak is brewing in Germany since Martin Bormann has become Deputy Fuehrer. Anti-Catholic activity has sprung into new life. Party organs have thrown off all restraint in launching a campaign of threats, on the theory that next year Germany will rule Europe, and "tolerance" toward religion will be abandoned. German censorship has largely suppressed this news for the outside world. It is hardly a secret that totalitarianism is essentially and definitely anti-Christian, but, in view of the constant political maneuvers of the Vatican, her assailants are too frequently and obviously given strong talking points.

Saffron Robes of Buddhist priests have been pressed into the service of Japan's fifth column activities in Burma. It was not hard to do, for the Burmese seem thoroughly hostile to the British, and have a particular spite at the Hindus, because they have monopolized the shopkeeping and money lending of Burma. The religious aspect of the antagonism, however, need not be taken seriously. The saffron-robed Poongees (meaning "great glory"); as an order of Buddhist monks, are more like a racketeering organization in their operations. No lifelong vows or special training are required for entrance into their ranks. Men may join the order for purely selfish purposes, merely by adopting the yellow gown, shaving the head, *formally* renouncing all worldly activities, and living ostensibly by begging. Practically a business man may use entrance into the order to welch on a business obligation, and return to secular life as soon as it is safe. Thieves, bandits and other social enemies use it as a refuge, and are welcome, as well as the devout who really act as a camouflage for the rascals. Nevertheless the saffron robes furnish a serious threat to British operations, because of native resentment against any action that would restrict the free movements of the Poongees. On the other hand, the Chinese troops, though many of them are Buddhist, "treat the Poongees rough" without any fear of reprisals. Britain should hand over all the Poongees to the Chinese.

Some Things of Note: After a splendid service for 122 years the Paris depot of the British and Foreign Bible Society has been "closed by the occupying authorities," and all its employees dismissed. Even pensions for the employees were disallowed. . . . More than 1,000,000 Chinese have been driven out of Hong Kong by the Japanese (April 6), to reduce possibilities of sabotage and guerilla activities, it is alleged. The population of the city has been reduced from 1,750,000 to less than 500,000 by the occupation. Hong Kong is now a huge armed camp and supply station for the Japanese. . . . Australia (March 31) discontinued daylight-saving time. With war and winter at her doors, Australia decided to relieve herself of this headache at least. . . . Italy agreed (March 30) to increase considerably this year its supply of conscript labor to be sent into Germany. Last year the numbers totaled more than 200,000. This act is intended to balance Italy's account with Germany for goods delivered. Italy's raw materials, earmarked for Germany having fallen 15 per cent below commitments, are compensated for in human beings.

Looking Toward Louisville



Copyright by Caufield & Shook
Falls of the Ohio, where the City of Louisville was founded

Coming U. L. C. A. Convention Calls for History of Kentucky Churches and Synods

By Ivan Heft

In 1768 at Fort Stanwix, New York, the British crown purchased from the Six Nations their title to the pleasant lands that lay between the Ohio and Tennessee Rivers. Thus there came under the jurisdiction of the Old Dominion of Virginia the land that was called Kentucky, with its mountains, knobs, Bluegrass and "Pennyrile"—all of what is today Kentucky with the exception of the future "Jackson's Purchase" of the land between the Tennessee and Mississippi Rivers. The new territory was at first part of Virginia's Fincastle County. In 1776 it became Kentucky County in its own right. In 1780 the county became the District of Kentucky with three counties of Fayette, Lincoln and Jefferson. And in 1792 the District, its original counties now divided into nine, was erected into a Commonwealth and admitted to the Union as its fifteenth State.

In 1765 the first formal religious service was held in Kentucky, the officiating minister being a clergyman of the Church of England. In 1781 the first congregation in Kentucky was organized at Elizabethtown by Baptists. In 1792 Nelson County's Bardstown became the seat of the first Roman Catholic diocese established west of the Alleghenies in what was then the United States, and there the Cathedral of St. Joseph was erected, shortly thereafter to be honored by the gift of priceless paintings from the French king, Louis XVI, in whose honor a tiny town forty-five miles northward at the Falls of the Ohio had already been named. While Lutheran emigrants had come through the Cumberland Gap before 1792, there seems to be no evidence of any congregational organization, or even of service, on their part before that date. Yet in 1836 the president of the newly formed Evangelical Lutheran Synod of the West asserted that there had been a well-established Lutheran congregation in Lexington that had died out before the turn of the previous century.

Early Lutheran Migration

The earliest Lutheran migrations into Kentucky were those that came from the Carolinas and Virginia through the Cumberland Gap, and those that came from Maryland and Pennsylvania by water as well as by overland trail. Christ Church of Jefferson County, organized in 1817, was the outgrowth of Maryland migration, as were also the Roman Catholic churches in and near Bardstown. Eleven years older than Christ Church is the Hopeful Church near Florence, in Boone County, the oldest Lutheran congregation in Kentucky to boast uninterrupted worship. This church is a daughter of the historical Hebron Church in Madison County, Virginia, which celebrated its two hundredth anniversary in 1940, and the parent of the nearby Hebron Church, also in Boone County, established in 1854.

Older yet is St. Paul's Church of Nelson County near Bardstown. Here on the western edge of the Bluegrass and in a country that begins to take on the characteristics of the "Pennyrile," Carolina emigrants settled and founded a congregation upon whose membership rolls, from its earliest years, Scotch-Irish names were in the majority. In the years just before and after 1800 this congregation owned a property jointly with a pioneer Episcopal congregation; but with the early demise of the latter became the sole possessor of the land and its primitive log church. In 1833 St. Paul's congregation—before that date simply the "Evangelical Lutheran Church of Nelson County, Kentucky"—laid the cornerstone of a brick church that was destined to stand until the fateful night of March 16, 1942, when a tornado would tear the very cornerstone from its foundation and scatter the hallowed walls among the gravestones of three centuries.

President Clayton Robertson and the Rev. Ivan Heft looking at the broken cornerstone of St. Paul's Lutheran Church, Bardstown, Kentucky

Synodical Organization in 1822

Eleven years before the brick St. Paul's Church was built, and thirty years after Kentucky's admission to the Union, Lutheran synodical organization first appeared in Kentucky. The way for this fellowship had been prepared by the Henkels of New Market, Virginia. In an annual missionary journey that included Ohio and Tennessee as well as Kentucky, these remarkable pastors would carry to certain scattered congregations their ministrations of preaching, baptizing, confirming, celebrating the Lord's Supper, marrying and holding funeral service for those who had died since their last visit. The Evangelical Lutheran Church of Nelson County knew this pastoral care of the Henkels, and for a few years in the early nineteenth century a David Henkel was resident pastor of the congregation. Thus it was that in a log church that stood on the exact site of the later brick church, there was organized on September 21, 1822, under the leadership of the Henkels, the Evangelical Lutheran Synod of Kentucky, the first southern synod west of the Appalachians. Congregations in Tennessee also were part of the synod. The tiny synod, however, was short-lived. Jealous influences in the recently organized General Synod soon snuffed out its life.

The next synodical organization took place in Louisville, and the host congregation deserves a word. Louisville was founded at the Falls of the Ohio in 1778 under the leadership of George Rogers Clark and received its present name in 1780, when it was incorporated by act of the Virginia legislature. It must wait until 1834 for its first Lutheran congregation. This congregation, after spending some two years gathering funds, was on the eve of purchasing a plot of ground near the present First Lutheran Church of Louisville, when a sudden real estate boom caused property values to quadruple almost overnight. The little organization was overwhelmed by the necessity of increasing its funds, and soon disbanded. But before it perished it was host to a group of ministerial and lay delegates who, in 1835, organized one of the most remarkable of the pioneering synods of the Lutheran Church in America.

Cumberland Gap—looking into Kentucky from Tennessee

Zeal for Education

Since Kentucky was then in the "West"—Lexington boasted that it was the "Athens of the West," as indeed it was—the new synod was called the Evangelical Lutheran Synod of the West. Organized in Kentucky, it reached into Tennessee in the south, into Ohio, Indiana and Illinois in the north, and beyond the Mississippi into Missouri and Iowa. Having a zeal for education as well as missions, it early began to gather funds for a theological school. And five years before Ezra Keller, in 1845, founded Wittenberg College in the majestic hills near Springfield, Ohio, the young synod had amassed a considerable sum for those days. In looking forward to its seminary the synod had decreed for every student a certain amount of manual labor each day, thus anticipating by some decades the famed practice of Berea College of Madison County, Kentucky, in the foothills of the Southern Mountains. Carthage College of today is, partially at least, a result of the vision of those founding fathers of the Synod of the West.

Conferences Aid in Work

The new synod very soon found that its large area could be better served by its being organized into Conferences. One ministerial delegate to an early meeting of the synod was excused from attendance at its session of the previous year because, after traveling three weeks on horseback, he had been unable to cross a flood-swollen river and had accordingly been compelled to return to his home. Soon new synods were formed out of these conferences, the churches in Indiana retaining the name of the Synod of the West, those in Illinois and westward becoming a Synod of Illinois, and those in Kentucky and Tennessee forming the Synod of the Southwest. After another brief passage of time the Synod of the Southwest itself divided, and the churches in Kentucky formed a second Evangelical Lutheran Synod of Kentucky. But the vicissitudes of the War Between the States that lay so heavily upon every phase of life in Kentucky, lay heavily also upon the new synod. In the churchyard of St. Paul's of Nelson County rests the body of a Union soldier which was carried, at his dying request, a seven days' journey in order that it might be laid beside the bodies of those who had worn the gray of the Confederacy. But it was not so much bitterness that caused the disintegration of the synod. For, to cite again from the life of St. Paul's Church, darkey members of the old church who as slaves had communed with their masters in 1864, as freed-men in 1866 communed with their former masters at the same table of the Lord. Rather was it difficulties of communication that caused groups of congregations to go their separate ways and seek synodical affiliation elsewhere, some with churches in Ohio, some in Indiana, and some for a while in Illinois. And it was not until 1934 that the churches of Kentucky, along with those of middle and western Tennessee, formed another synod south of the Ohio, and called it the Kentucky-Tennessee Synod of the Evangelical Lutheran Church.

(*Continued on page* 14)

Mother's Thanks

By ALMA HANTEL ARNOLD

THE beautiful Sabbath that is called Mother's Day was drawing slowly, almost reluctantly, to a close. The sun had disappeared long ago, but its afterglow was spread wide and high upon the evening sky. Every tiny curl of cloud was softened and beautified and tinted by the afterglow. How like a mother! Is not every child's life affected, softened and made better by the afterglow or quiet influence of its mother?

Upon a high bluff overlooking the blue waters of Puget Sound stood a little cottage. The setting sun had painted it a rosy hue. All around it were vines, flowers and shrubs. *Home* was written all over it.

In front of its large window a comfortable armchair was drawn. In it, peacefully and at rest, sat an elderly, sweet-faced mother, Margaret Yonders. She was gazing out over the water she loved. She saw the tiny pleasure boats and the larger ones as they quietly rode upon its bosom. She saw the distant warning light of West Point and the smaller lights of the buoys telling of shallow water. She looked farther and beheld with an inner joy her beloved mountains. The Olympics, almost black, were etched sharply against the glowing sky. Here and there a tip was still snow-covered. Suddenly she folded her hands and murmured, "I will lift up mine eyes unto the hills."

The afterglow had faded and the sky had become darker, thereby enhancing the brightness of the large evening star. And then slowly but surely "one by one in the infinite meadows of heaven blossomed the lovely stars, the forget-me-nots of the angels."

And still Margaret Yonders sat there alone. Alone, and on Mother's Day! But she was not unhappy. Quite the contrary. And she was not alone. Oh no, in spirit she was with her five children. And the connecting link? She lovingly touched the four letters nestling in her lap. She lay her head back against the chair and began talking softly to herself.

"Dear John, our first born, so like your good and kind father. I gave you to the Lord before you were born. Today, dear son, you are taking the Light into dark places beyond the seas. You are making dull eyes gleam and making sad faces happy. I can see you, son, giving all you have for your Saviour. For twenty long years you have labored, and my prayer is answered. Your tender and cheery letter made me so happy that *I* am your mother. In another year you will be home; what joy, what happiness! Oh Lord, I thank Thee," and she wiped the tears from her eyes.

The picture faded, and in her mind she saw a large building in New York City—a hospital—and in it figures in white were hurrying to and fro, busy, busy from morning until night.

"Yes, Jack boy; I see you, Jack Yonders, chief surgeon. How many lives you have saved; how much happiness has been given to hundreds of people through your skill! I remember how when but a little boy you had the woodshed full of sick animals, or birds with broken legs and wings. You are a born surgeon. I know your heart is in your work. I know you are giving the best there is in you to help humanity. How proud and happy your letter made me telling of the wonderful brain operations you have successfully performed lately. You have been true to your calling."

She roused herself and, bending forward, peered down upon the water at the boats with their signal lights high upon the masts. Also down upon Seaview Drive the auto lights were coming and going. After watching these for some time Margaret Yonders kept her tryst with her children.

Again she was far away; this time in a small, plain parsonage on the Canadian prairie. She saw Martha, their eldest daughter, performing all the duties of a pioneer pastor's wife. She had her hands more than full trying to be faithful to all that was required of her. And from her letters her mother knew she often nursed in the poor homes and helped those in distress. She never complained about the pitiful salary, the finer things of life they were deprived of, or the longing for the home folks she must feel.

A wave of tenderness swept over the mother and her eyes were moist as she thought of her sweet, sacrificing daughter. Her letter had been full of love and understanding and had made her very happy.

Once more, in the spirit, Margaret Yonders sped to a long, low, rambling farmhouse in the Middle West. Here she saw a happy family—her own baby, laughing Nell, as they always called her. Here she lived with her young farmer husband and their three precious jewels.

Nell's letter had been full of just plain, common, everyday doings, but they were very sweet to her mother. Nell had often remarked that her life did not seem to be as useful as the lives of her sister and brothers.

"Dear Nell," softly spoke her mother, "you have a God-given job. You are a *mother*. You have precious lives to train and shape and influence so that some day they may take their correct places in the world. Yours is a very responsible position. May God bless you as He has blessed me."

Her eyes were closed and darkness was all around. She may have fallen asleep, but no, her lips were moving.

"One more tryst have I, and I will be faithful to you, little David." In fancy she saw a small mound beside a larger one. Little David and his father resting peacefully in God's Acre. "Only a few years were you permitted to be with us, dear child, but you left something behind that can never be forgotten. You did not leave me to wander out into the world. You always were just mother's little boy, and so will ever remain. You and father have been sleeping a long time. Sleep on; I will soon join you."

Mother's Day had come to a close. The waters of Puget Sound looked black, and the Olympics were no longer visible. But overhead the night sky was thickly studded with bright and sparkling stars. Upon the bluff in the small cottage no light was burning, but Margaret Yonders was still sitting in the armchair by the western window, alone. But she was not alone. Her heart was singing, her soul was happy, her whole being was filled with joy, gratitude and thankfulness to her heavenly Father. She had been faithful, she had kept her tryst with her loved ones as she did every year on this day. Praise be to God.

Washington

BY

OSCAR F. BLACKWELDER AND

RALPH W. LOEW

THEY WON'T BOW TO CAESAR

EVERY Lutheran in the United States and Canada has followed with keenest interest the development of the conflict in Norway between the church and the present government. The Trondheim affair was reported in detail in a previous issue by the editor of THE LUTHERAN. A further crisis was reached with the resignation of 1,100 ministers and the imprisonment of Bishop Bergraev. Other persecutions are bound to follow, for Quisling officials have termed the church action "a revolutionary act, a kind of declaration of war." Meanwhile, the pastors regard their ordination as a life-long call, and refuse to concede that anyone because of political or worldly consideration has the right to deprive an ordained man of his duties. Quisling's newest move is to set up a "puppet" council to supplant the imprisoned bishops. Representatives of the Norwegian Legation in Washington stated unofficially that this action might bring about the establishment of a free church in Norway, similar to the church relationship in America. We believe modern history will record no braver defiance of tyranny than that led by Martin Niemoeller and his Lutheran brethren in Germany and now by the Norwegian Lutherans as they face the outrages of the Quisling government.

THE AMBASSADOR TO CHINA

WE think Raymond Clapper is one of the best column writers. Under the date line of April 9, he wrote a story from Chungking, China, and included this line: "American Ambassador Clarence E. Gauss paid $5.00 in American money for a pair of garters. He complained good-naturedly to the Director of Commodities, who replied, 'We don't consider garters necessary.'" The readers of this page may be interested to know that Mr. Gauss is a member of the Church of the Reformation in Washington, having been received into membership during the pastorate of Dr. William E. Parson, the predecessor of Dr. John Weidley. With his three brothers he attended the 1940 Mother's Day service in his church and almost immediately afterward left for China. When he was only twenty-one he started his career in the State Department as secretary to the Chief Clerk. For more than thirty years he has been in the consular service at various posts in China. He was named the first Minister of this country to Australia. After serving there only four or five months, he was made Ambassador to China, the post he now holds. He and his family represent the type of Christian citizenship of which efficient democracy is made—quiet, reliant, capable, dependable, loyal.

THE DRAFT AND DEPENDENTS

UNTIL Congress enacts legislation to care for a portion of the costs of dependents, drafting of men who have families will have to be on an unfair basis. This was the gist of statements made in Washington this past week and agreed to reluctantly by Brigadier General Hershey. The thrifty will be penalized, since a man who has resources to provide for his family must enter the service. The man who has saved nothing may be exempted. The industrious will be penalized, since a working man with a working wife will go into the service. The patriotic man will be penalized, being forced to ask exemption for security of his family while at the same time desiring to serve his country. Estimates of the cost of a dependent's bill run as high as five hundred million dollars a year. Everyone admits a tremendous army to be an immediate necessity. Thus far 64 out of every 100 men classified have been deferred, many because of dependents. Obviously some far-sighted legislation is needed, and action on several bills already introduced must be taken without delay.

WHERE WE LIVE

A SURVEY undertaken as part of the last decennial census reveals the where and how of the residences of 130,000,000 men, women and children of the United States. The survey is of definite interest to those aware of the relation of our churches to social improvement. For instance, house ownership has declined in the past ten years from 47.8 per cent to 43.6 per cent. In the same period the number of families increased 16.6 per cent, but the total population rose only 7.2 per cent, showing a decrease in the size of the average family to 3.8 persons. The survey terms a home overcrowded when there are more than one and one-half persons per room. On this basis 5.8 per cent of urban areas are overcrowded 16.1 per cent of the farm areas.

RELIGION AND THE SCHOOLS

A MUCH-DISCUSSED program of Religious Education for the public schools of Washington has been submitted to the Board of Education. It's an experimental program for one year which is being suggested for the fourth, seventh and tenth grades. Modeled after similar plans in operation in other cities, and pioneered by Lutherans of Allentown, Pa., the classes would be held in churches nearest the schools. Students attending would receive academic credit and would attend only on written permission of parents. Catholics, Jews and Protestants were unanimous in their desire for such a program.

MacARTHUR BOULEVARD

WASHINGTON'S former "Conduit Road" has been changed to "MacArthur Boulevard." The editors of this page take second place to no one else in being 100 per cent for General MacArthur, but we think naming a street for him now is rather premature.

Among Ourselves . . .

By Margaret A. J. Irvin

Just an Old Sock

A WELL-KNOWN novelist gives her recipe for getting safely off to sleep. She learned it from an old member of the circus. She relaxes.

Not very original, is it? Anyone ought to know that. The way to sleep is to relax. The question is, "How do you relax?"

She suggests that you pretend that you are an old sock. You have no bones. You have no muscles. You land carelessly wherever you happen to fall. And the first thing you know, it is morning and all the little birds are singing a cheer-up song and you are feeling like a million dollars.

The only hitch about it is a purely esthetic one. It does go against the grain to think of oneself as an old sock. Could anything be less appealing? For some reason, I keep seeing it a sort of faded grey-blue color. When I try to make it a cheerful red or green, or even a vibrant blue, the effect is stimulating. The sock is no longer limp and spineless. Good-by relaxation!

Most of us in our secret hearts prefer a little bright and charming tenseness to sleep that is induced with loss of self-respect. We have to live with ourselves; so what's the use of living if we cannot keep a pleasant picture of ourselves in our mind's eye? Far better die of sleeplessness.

It used to be the fashion for Christians to refer to themselves as worms. That is out nowadays. We don't even pretend to feel like that any more. We have accepted the psychiatrist's verdict that self-acceptance is basic to normal living. We like that text about "it does not yet appear what we shall be." That is the sort of thing to make life worth living.

If anyone else wants to get a good night's sleep by pretending to be an old sock, let him. As for me, I'd rather lie awake and plan a perfect world full of perfect people—myself as perfect as the rest. Before long the mental strain grows too great. The images blend and blur. I am asleep. The morning recollections, if any, are not gloomy. The contemplation of higher ideals breeds hope.

Early Cultivation

WE are all "from the country," come to think of it. We may have Fifth Avenue written all over us; but trace our ancestry back far enough, and you'll find a son of the soil.

You may have to go back pretty far. Our ancestors may have come to this hemisphere to trade or to rule or to preach, rather than to till the earth and make the wilderness blossom. On the other side of the water they may have preached, or ruled, or been "in trade." They may have been professional soldiers. They may have sailed the bounding main for fish or loot. They may have been doctors or, earlier, barbers. But don't be discouraged. At the foot of every family tree lies a garden.

Yes, a garden where grows every tree that is "pleasant to the sight and good for food" calls to the remote ancestor in all of us. Beyond and beneath the call of the wild lies the call of the tame. We may not care for picnics and camping out. But who can resist the appeal of a beautifully cultivated garden? A garden that provides both food and beauty is part of every man's dream.

Every important city has its "Park Commission." It beautifies and cultivates the trees and shrubs of the city's large or small open spaces. Even the most sophisticated city dweller will now and then wander in its peaceful paths. And he will glance with secret regret at the inedible fruits and berries on the trees.

That's what is back of this Victory Garden idea. People will give you a dozen reasons, patriotic or mercenary. But don't let them fool you: the truth is, they are planting a garden because they want to plant a garden.

Even the people who aren't planting one are reading about them. In some ways that is a lot more satisfactory. It is like reading books on child care before you have to cope with a live and independent baby who refuses to behave as the books say he should. Everything moving along on schedule. No irritating monotony. No unexpected developments.

It is nice to read that early cultivation is good for plants. That is, the work of caring for the ground around the plants is an important factor in the success of the garden. It is much easier to read about it than to wield a hoe. Even if you use a plow or a wheel cultivator, it is work. It may be satisfying. It may be muscle-building. But it is not play.

The same thing is true of raising a family. Who can resist the appeal of a clean, healthy, happy baby? But the person who thinks caring for that baby is like playing dolls is likely to be sadly disillusioned. Babies don't get parasites quite like those on plants, but they need to be protected from a million invisible bugs. They need to be vaccinated, inoculated and everlastingly bathed.

But that is fun! Soft warm water and a soft pink baby—what could be sweeter?

So is weeding sometimes. You bend down and pull a piece of crab grass from the rain-fresh earth. The tiny clods fall back to the ground. You drop the grass into your basket. Could anything be simpler? But try keeping it up, day after day, week after week! That takes endurance and a stubborn sort of courage.

Breaking up the hard surface of the dirt that surrounds the young plants, removing weeds, helping the plants to grow straight and strong will be painstaking—like training a child after he is past the infant stage. Children and plants have to grow in their own time and in their own way. They must have freedom and the right soil. They draw from their environment the things they need. Keeping that environment what it ought to be is a real job.

Was there ever a farmer or a parent who never knew discouragement; who never thought, "It isn't worth the effort! I wear myself out, and look at the result!"?

But that mood passes. Whether we are dealing with children or with plants, we know that we are handling the stuff that makes up life. We could not create it, but we can care for it and pretend that it is ours.

Musings of a Minister's Wife . . . .

A Book to Read

Mrs. Lathrop Has a Visitor

The house seems very big and very empty with my husband away. After the frantic activity of the past week, I feel as though I were living in a sort of vacuum.

What a week that was—conferring with the laymen to make sure that the appeal was well launched; extra visits to sick and shut-ins; getting out notices to the papers ahead of time.

Jerry insisted he wouldn't know what was going on at the synod meetings if he didn't have some sort of outline of his sermon in his head before he left. And how he struggled over that! I could hear him pacing up and down in his study. Then he included the hall in his striding. Finally he came down to the sewing room.

"Struck a snag?" I asked.

"Just trying to go too many directions at once. May 10 has so many leads that it's like trying to follow a seven-headed dragon."

"That's beyond me, I'm afraid."

"Well, every Sunday has certain sermon leads—the Gospel, the Epistle. Or if you don't find anything in them that you want to preach on, there is always the Introit for the day. But besides the usual things, the tenth is both Mother's Day and the Sunday set aside to consider the problems of the rural church. And since it is the climax of the National Lutheran Council appeal, I could talk about 'Service to Service Men,' 'The Worldwide Mission of the Church,' or 'The Meaning of Church Unity.' I am in a worse fix than a child in a candy store. There is so much I could say that I can't decide what *not* to say."

"But even a seven-headed dragon has one body. Can't you tie them all together under one theme?"

"It looks as though I'll have to. But I can't decide which one to make dominant."

"Doesn't the bulletin for that Sunday give you any ideas?"

"There the idea is largely Mother's Day. On the cover is a child learning to pray at mother's knee, and the back page is devoted to the mother of the Muhlenbergs."

"If anyone says Muhlenberg or Heyer to me again, I shall scream. I really shall!"

"We have had a pretty strong dose of them, all right. But the only way to get anything across these days is to make it good and strong. And you must remember that the parsonage always gets an overdose of everything in the church."

"Then I won't scream, after all. But to get back to your sermon—"

I have forgotten what he did decide. He was just using my mind as a sort of sounding board for his own thinking, so the details of the conversation didn't sink in very far. It will all come back to me when I hear him preach, but the thing I was interested in was that he should get together enough of an outline so that he could start off in a good humor. From the second-hand reports I hear of synod meetings, I gather that the success of the meeting depends a good deal on having the men in a happy frame of mind from the start.

The children have been as noisy as ever, but it seems strange to have the house completely to myself when they are at school.

For that reason I was especially glad to see Mrs. Dafler when she stopped in to see me this afternoon.

"I'm to be a hostess at our next Missionary Society meeting, and I wanted to ask whether you would pour."

"Let me take your coat. It's like summer today, isn't it? Do you like a big chair, or would you prefer this little rocker? Why, I'd love to pour. I think having tea after the meeting is so nice. It gives us a chance to talk a little bit instead of dashing off right after the topic. But let me see, isn't there someone else who might like to do it? It really is a bit of an honor, and it would be nice to ask one of the ladies who are new in the congregation. It would help to make her feel one of us, don't you think?"

She agreed to ask Mrs. French. The talk turned to other things—the war, our homes, our children.

"That was such a beautiful Bible that Johnny brought home from Sunday school! I wanted to thank someone for it, but I didn't know who would be the proper person."

"It isn't necessary to thank anyone. The Sunday school teachers want them all to have Bibles, and they feel that the youngsters appreciate the books more if they feel they have earned them by being present a certain number of times."

"Well, Johnny will appreciate his. I've put it away for him till he gets bigger. He's hard on everything."

"The books can really take a good deal of hard use."

"Oh, I didn't mean that! But he's too young to read the Bible anyhow, so I've put it away till he is old enough."

"How old is Johnny? I thought he was Joan's age."

"Yes, they are in the same class at school. But you know how boys are about reading! And the Bible! I can hardly read that myself."

It would not do a bit of good to tell her that Mark is all boy, but there is no indoor sport he prefers to reading. It would not help to tell her that both our children have learned to read the Bible as they would read any other literature that is left around the house. I smiled and changed the subject.

Naughty Nora's Nonsense

In the chair or on committees,
This woman's never at a loss.
She's very public-spirited—
Or else she loves to boss.

Sacred Sentences and Observations

Our Father, who art in heaven, hallowed be thy name. *Matthew 6: 9*

BLIND moles burrow under the sod, avoiding the air and light. Human earthlings, groveling in the low and sensual, delight in their "night life" and "underworld" activities. The earth is honeycombed with their undermining works and ways. Only when the Spirit of God opens the eyes and transforms the life can one take delight in the things of the higher atmosphere of the Kingdom of light and love. May we with spiritual appreciation recognize our relationship to God as we converse familiarly with Him as "our Father."

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The Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. *John 16: 27*

LOVE is the essence of religion. It binds together with invisible cords the members of God's family in heaven and on earth. The heavenly Father loves; the divine Son loves; and the Holy Spirit in love gathers into the magic circle of spiritual intimacy all the once loveless ones who, regenerated, believe in the outflow and contagion of that love divine. As Dr. Robert South puts it: "If man would lay out himself never so much in the acts of religion, he could do no more even to God Himself, than love Him, trust in Him, and rely upon Him, and in a word, give Him his heart: nor indeed does God require any more; for it is a man's all."

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Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. *John 16: 23*

MOST people stop at Jesus' promise concerning answer to prayer, in the words, "Ask, and ye shall receive," or, "If ye shall ask anything of the Father, he will give it you." They complain about "unanswered prayers," and doubt God's promise and His care. But we must read the condition, "in my name." That does not mean just a formal, blanket underwriting by Jesus of all our requests. We must be "in His Spirit" and pray unselfishly. The will of the "Father" conditions the answer.

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Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father. *Matthew 10: 29*

GOD gave us the telescope to extend our vision into the vastnesses of space; but also the microscope, to give us glimpses of the minute things of His creation. The care of the heavenly Father would not be infinite in scope if it did not embrace all things, from the greatest orb to the tiniest atom. Why, then, should we, created in His image, worry as to His fatherly care? Learn the lesson of God's notice of the little weak sparrow.

And be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you. *Ephesians 4: 32*

"THE best argument for Christianity is a Christian." All the logic and rhetoric of a Christian philosopher or teacher cannot equal the evidences and arguments in the lives of Christ's disciples. The latter, as St. Paul writes, are "epistles known and read of all men" (II Corinthians 3: 2, 3). The "kind," "tenderhearted," and "forgiving" followers of the humble Jesus gain more genuine converts to Christianity than crowds of church members who are hard-hearted, and unforgiving.

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If anyone is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. *James 1: 23, 24*

MIRRORS can perform strange feats of make-believe. One does not have to go to a mirrored fun-house to make himself grotesque or ridiculous. The squatty tall man or the grinning serious man is seen in the distorted caricatures of the man who fails to see himself as others see him. The true reflection of a man is not in his own distorted evaluation of self or in the opinion of others, but in God's mirror of truth. On the Lord's Day God hands us the lookingglass of His revelation, and in meditation and prayer we see ourselves as in His sight. But the practical James warns us of the danger of forgetting the picture God gives of ourselves when we go home and to our place of business.

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As we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith. *Galatians 6: 10*

"SEND me anywhere, provided it be forward," said David Livingstone. Whether medical or evangelical missionary, Red Cross worker, doctor, or champion of human rights and freedom in any line of duty, "we have opportunity" of doing "good toward all men." The church, however, has a special duty "toward them that are of the household of the faith." In conserving and utilizing our material resources for the emergencies of these dangerous days, let us not neglect our primary duty to conserve the spiritual values which we as Christians have had committed to our sacred keeping. He helps best the state who helps maintain the Christian integrity and character of its citizens.

COLLECT

O GOD, from Whom all good things do come: Grant to us, Thy humble servants, that by Thy holy inspiration we may think those things that be right, and by Thy merciful guiding may perform the same; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen.

Practical Religion

Ask a group of people to define religion, and the variety of answers is surprising. One emphasizes religion as related to faith; another as to feeling; another as to doctrine; another, confession and worship; another, life and conduct. Religion has all these relations, for it affects the whole being of man. The old story of the blind men and the elephant expresses our blinded views and biased understanding: One of the blind men, stumbling against a side of the elephant said it was like a wall; another, touching a stocky leg, thought it was like a tree; another, feeling its proboscis, claimed it was like a big snake; another, grasping its tail, declared it was like a rope; and another, feeling an ear, insisted it was like a fan; and so they began to argue, each positive he was right. Each was correct so far as his knowledge went; but truth is many-sided, and religion embraces the total bulk of one's being.

The big "elephant," as too many consider religion, is of greater importance than the blinded views of groping men. The human beliefs and feelings of little men concerning unseen realities are too often the subjective substitutes for the objective facts of religion. Eliminating the false conceptions—those which are just fancied or desired—what are the unseen realities to which the spirit is related in true or objective religion? The spiritual universe, future life, moral relations, are involved; but the chief concern is with higher beings called "gods," or the supreme Being, "God." Since religion is universal, its definition should include Pantheists and Polytheists, Deists and Christians. An all-inclusive definition might be, broadly, "Man's relation to the supernatural," whether in belief, feeling, worship, or conduct. A definition limited to the Christian religion might be, "Man's relation to God, through Jesus Christ."

When St. James wrote, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1: 27), he was not attempting a scientific or doctrinal definition of religion. He was just giving his own personal slant on its practical application. St. Paul emphasized religion from the standpoint of faith; St. Peter, hope; St. John, love; but St. James from the viewpoint of conduct, or practical expression in life.

To stress "good works" is not to minimize the value of "faith." To do so is not to ally ourselves with the Calvinists or others of the "Reformed" branch of the church in claiming the necessity of good *moral* works in the state, or with the Romanists in magnifying good *religious* works in the church, as aids to salvation. Between them both stands Luther, with Augustine and Paul, affirming emphatically that "the just shall live by faith" and "faith alone"; but adding that "faith without works is dead." It must be a *living* faith that saves, and a saving faith that *bears fruit* in a Christian life.

Jesus said "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me" (Matthew 25: 40). He denounced those who pietistically prayed, "Lord, Lord," but did not the will of the Father in heaven (Matthew 7: 21); and He stated that the final test to distinguish "the sheep" from "the goats" would be deeds of kindness and love (Matthew 25: 32-36).

"Pure religion and undefiled" must be "before God," pre-supposing belief in Him, and also before "the *Father*," admitting in that name the personal, loving relation which must be the real basis of His children's expression of goodness and love. "To visit the fatherless and the widows in their affliction and to keep himself unspotted from the world" does not *constitute* one religious, but *having* the religion of "the Father," His Spirit impels these practical *expressions* of the "pure religion" in a definite, concrete way. There is no tie-up in this genuinely Christian expression of practical *religion* with the humanitarian claim to goodness in works of *morality*.

"Rogate"

"Ask ye"—"Rogate"—is the key thought in the Gospel for the fifth Sunday after Easter. Since God is revealed in the Christian religion as our heavenly Father, and since through His only begotten Son we are admitted into the divine fellowship, all who believe are invited to avail themselves fully of the high privilege of daily communion with Him in prayer. "Ask ye," is the invitation; and in so far as requests are in harmony with this spiritual fellowship, "in Jesus' Name," they will be granted.

Someone has said, "Prayer is desire directed towards God"; or, it is "desire asking." In the model prayer sketch of Jesus—"the Lord's Prayer"—the "asking" includes requests of both a divine and human nature: concerning the hallowing of God's Name, advancing of His Kingdom, and doing of His will; and the gaining for the suppliant His daily care, forgiveness, guidance and deliverance. Our desires, to be rightly directed, should be in His Spirit as well as in His Name. Prayer not only predicates personality, in the free expression of choice and desire, but also a personal relation with God as "Father." What prayer does reflexively for the one who prays, in his inner prayer life and resultant spiritual activities, and what it gains from God, in "converting the energy of heaven into power for earth's tasks," and receiving specific answers from Him as the Almighty Father—is not within the scope of "Rogate." "Ask ye" in childlike trust; and taking that simple initiative, we may rest assured that the heavenly parent will hasten at the call and give what is best.

In the Introit for "Rogate" is a telling suggestion: "With the voice of singing *declare* ye, and tell this: utter it even to the end of the earth. Hallelujah." Prayer includes praise as well as petition. "Hallelujahs" should point up our prayers with joy and thanksgiving. God's saving goodness should be uttered "even to the end of the earth." The Litany "Rogation," or "supplication," was the Latin word used by the Romans when a proposed law was submitted to the people and they were asked to consider its adoption favorably. Our Christian religion not only turns us heavenward in prayer but also earthward—"even to the end of the earth"—in declaration of the Gospel which we submit to the nations for their prayerful consideration. Our rogation before God should have its counterpart in a divinely inspired rogation to our fellowmen, in prayer "that all men might be saved."

The suggestions in the four columns of these two facing pages are presented for study and meditation by J. William McCauley, D.D., Salem, Virginia.

Serving Lutheran Students

at a State Teachers' College

By CARLTON L. HECKMAN, *Pastor, Trinity Church, Kutztown, Pa.*

"MAKE Trinity Lutheran your home church while attending college in Kutztown," is the challenging invitation given to students by this church in a college town at the beginning of each school year. For many years Trinity congregation, known as "The College Church," has provided opportunities for hundreds of young men and women to continue their spiritual growth and development through worship, study and service experiences during these important years of formal academic training.

This year the State Teachers' College at Kutztown will celebrate its seventy-fifth anniversary. Prior to 1926 the institution was known as "The Keystone State Normal School," and provided a two-year course; but since that date it is one of the fourteen state teachers' colleges in Pennsylvania, having a full four-year course and granting the degree of Bachelor of Science in Education. This year 439 students are enrolled, of whom 236 are day students and 203 resident.

The work of the student pastor here may be divided into two parts: (1) work centering on the campus, and (2) work centering in the local church. On the campus we have an active Lutheran students' group meeting monthly and on other special occasions. This year, at the request of the students, the pastor gave a series of talks on the Bible, using as a textbook "My Bible" by Nolde and Hoh. There were discussions and questions by the students. These meetings were well attended, not only by Lutheran students but also by others who were interested. The LSA also occasionally sponsors such social events as tea, party or picnic. The pastor visits with the students as much as possible, and always attends the meetings.

A Hearty Welcome

Trinity Church is but a short distance from the college grounds. Here the students find a hearty welcome by the pastor and the members of the church and Sunday school. Early in the fall, just after the college has opened, the Sunday school gives a reception for the students. This is always a delightful event, providing a fine opportunity for the young men and women to become acquainted with the members of the church in a more intimate way than is often possible on Sundays. In Sunday school a special class is conducted for the students and taught by the pastor. This year a study was made of "The Christian Home" by P. D. Brown and at the present time we are using "Studies in Life Service" by A. J. Traver. The students participate, and sometimes lead, in the discussions.

Frequently the pastor counts as many as forty students and a number of members of the faculty in attendance at the Sunday services. However, these young people are not only invited to attend the worship and study services of the church, they are encouraged to express their Christian faith in service to Christ and His Church. They have responded in a fine way to this challenge and have assisted in the Sunday school, sung in the choir, and helped in various other ways. Their service has been greatly appreciated by the members of Trinity Church.

The study of the student pastor is always open to the students for private interviews and consultations. A number have taken advantage of this help. At the present time one is coming weekly for instruction in the catechism preparatory to confirmation.

LOOKING TOWARD LOUISVILLE

(*Continued from page* 7)

An English-speaking Synod

A glance at the parochial report of the Kentucky-Tennessee Synod shows that the "Language Used in Chief Service" is the same for all congregations, namely, English. Rather should the heading read, "Language Used in All Services." For indeed all the congregations of the synod, with brief exception in perhaps a couple of them, have never used other than English. This statement does not apply to the few Lutheran churches in Kentucky that are not in the United Lutheran Church in America, but it is most emphatically true of the latter. When Abraham Lincoln was a boy in Kentucky a suggestion was made to St. Paul's Church of Nelson County that it accept a German-speaking pastor. Whether there was then a general dearth of pastors or merely of those willing to endure the rigors of a pioneer life, we do not know. But we do know the reply of those early Kentuckians. They firmly asserted that they had never had any tongue other than English, and that they would go without a pastor before taking one who came to them with another!

Yet there was a time when German-speaking congregations shared the synodical fellowship of their English-speaking brethren. In 1836 St. Paul's German Evangelical Lutheran Church of Louisville was organized, and this congregation, with its daughter, St. Peter's, became part of the Synod of the West and also of the succeeding Synod of the Southwest. But they refrained from membership in the second Synod of Kentucky. For the officials of the General Synod had stubbornly insisted that they have English-speaking pastors and had unwisely refused to send them any other. Accordingly these congregations sought pastors elsewhere and they, with their descendants, eventually came into the fold of the Evangelical Synod, now the Evangelical and Reformed Church.

In the same decade in which the Synod of the West was organized there came to one of its annual sessions representatives of the then young General Synod, to persuade the new body to become a part of the general body. At first the children of the west were suspicious of the fathers from the east! But the General Synod salesmen sold their product well, and the Synod of the West became a constituent member of the General Synod. And this affiliation was maintained by these churches of Kentucky and their descendants until, in 1918, they gladly joined their brethren to form the United Lutheran Church in America.

To the delegates of the 1942 convention of this United Lutheran Church in America Louisville will be host this coming October. With proven loyalty of the past and with unfeigned anticipation of today, we await them.

Past Experiences Put to Service

The Soldiers' and Sailors' Commission of 1917-18 a Model for the National Lutheran Council's Prompt Action in the Present War

For years it has been the fashion to criticize the organized church for many alleged shortcomings—complacency, sloth, inefficiency, failure to accept and deal with the actualities of life.

The record of the Lutheran Church in establishing and maintaining a service in behalf of the many thousands of Lutheran men in the armed forces is a resounding denial of that myth. It is one of the most notable records in the Church's history—clear proof of a determination to serve wherever its ministry is needed, whatever the cost or effort. It is, moreover, a practical proof that real evangelistic fervor is not dead, that the Church's leaders have the imagination to seize every opportunity for extending the Church's service.

As soon as the draft law was passed, late in 1940, leaders of the Lutheran Church began to consider plans for ministering to Lutheran selectees. When men began to pour into the training camps, the National Lutheran Council made a survey, which was completed in time for the January (1941) meeting of the Council.

The men who made the survey discovered that the Church must take a hand and do something quickly. Villages and towns were growing into cities overnight, and with the boom and the swift changeover from normal community life to a community geared for war came vice and liquor and immorality. The army and navy said that they could control the situation within camps and stations, but admitted that outside the camps their control was limited. It was evident, too, that community churches would be unable to minister to the spiritual needs of the thousands of men pouring into camp communities.

The need being so manifest, some tangible evidence of the Church's concern for its members was imperative. After considering details of the survey, the Council voted unanimously to initiate a service in behalf of selectees.

"Leftover Cash" Starts Work

Within a week after the meeting work was begun. There was no waiting around for an appeal for funds because the Norwegian Lutheran Church of America had some money on hand which had been raised for a similar purpose back in 1918. Part of this fund was advanced in order to get the work started without delay.

An office was opened in the Metropolitan Bank Building in Minneapolis, in charge of the Rev. Dr. N. M. Ylvisaker. Dr. Ylvisaker possessed a thorough knowledge of the requirements for ministry in the services, had served as a chaplain in World War I, and had several years' experience as president of the Chaplains' Association of the Army and Navy—a position he still holds.

Dr. Ylvisaker, together with an executive committee governing this new Service Commission of the Council, set out at once to build up an efficient organization.

The Council itself undertook the job of raising funds—no simple job. An appeal for orphaned missions had just been concluded, and some in the Church were reluctant to acknowledge the need for a Service Commission—they insisted that USO was enough. Lutheran leaders urged support of USO, but held, nonetheless, that the church must maintain a supplementary spiritual ministry. In this enormous job of mobilizing American man-power, they said, great numbers of the church's membership would lose all association with the church unless a specific effort be made to seek out and serve each member.

Six-point Program

And so, with faith and great diligence, the Council organized a comprehensive program. In general terms this provides that the Church: (1) keep in close touch with representative chaplains, who in turn minister to service men; (2) provide spiritual help in the form of religious literature, Testaments, prayer books, tracts, etc.; (3) provide service centers, and through them sponsor special programs for men on leave; (4) provide service pastors as spiritual counselors and leaders at the Service Centers; (5) encourage and assist local pastors and congregations to provide an adequate religious service for men in their immediate neighborhood; (6) establish direct contact with the service men, as well as their parents, pastors, and home congregations; and suggest means of improving the religious life of service men.

The preliminary survey had provided essential information. Armed with this and supplementary data acquired by a full-time field representative, the Commission set about to establish Lutheran Service Centers in communities adjacent to the largest concentrations of Lutheran men. And again the men responsible for the job gave evidence of real foresight. Care was taken to select good, attractive buildings in the most accessible part of town. No effort was spared to make them as inviting as possible, so that a man could really feel that this was the best available substitute for home.

In the meantime money came in—a total of about $190,000 during 1941—enough to get the service well started. With this fund the Church already has achieved remarkable results.

Work Involves Manifold Details

The service centers welcome all service men. And the men do use the centers—25,000 of them each month. They are entitled to make full use of all facilities; and this they do. They go to the centers to read, play games, rest, write letters, get free cookies, meet friends, attend Bible classes, purchase money orders (one center has sold more than $50,000 worth), listen to the radio or phonograph, cook their own meals, develop and enlarge some snapshots, attend special programs, seek the advice of the service pastor concerning some deep personal

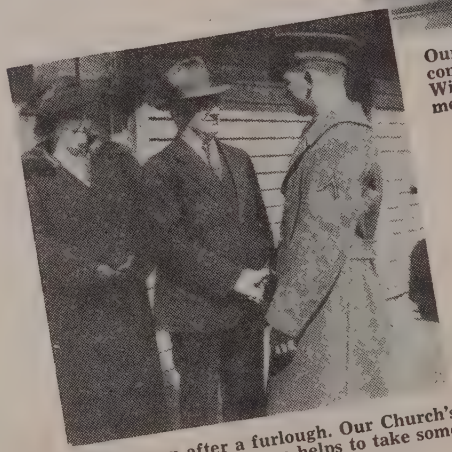
(*Continued on page* 18)

"THEIR CHURCH

Thousands of soldiers, sailors, marines and coast guard men know that signs like this one mean spiritual, social and physical refreshment.

Our service men's division is aiding many congregations which, like this one in Wilmington, N. C., provide hospitality to men from nearby camps.

Chaplain N. M. Ylvisaker, who directs the service men's division of the National Lutheran Council from headquarters in Minneapolis, Minn.



Back to camp after a furlough. Our Church's service to men in uniform helps to take some of the sting out of such partings.

"I repeat what I have said so
that the Lutheran groups give
example to all of us."
—Wm. R. Arno
Chief of Ch

Fort Ben
Ga., and
Pastor A.

Cookies for the rookies. Food and fun have helped mightily to make our service centers popular.

Colonel Julia
perintendent
Nurses' Corp
Lutheran.

"I desire to express my pers
of the Naval Service, for what
has done and is doing toward a
curement of religious leaders t
sonnel of the Navy and Marine
—Admiral H. R. Stark, Chie

OLLOWS THEM"

Communion Service during maneuvers. Communion set was provided by our service men's division of the National Lutheran Council.

mal hymn-sings and harmonizing on folk songs are favorite service r diversions. This male chorus is at Columbus, Ga.

SERVICE MEN'S DIVISION + NATIONAL LUTHERAN COUNCIL +

"It was indeed a pleasant surprise to receive the Service Prayer Book, News Letter, and stationery from the National Lutheran Council. Sincere gratitude for your kindness in sending them."

—A Lutheran Nurse

end Vespers at Lutheran Service Center, Columbus, have lunch. (L. to R) Chaplain J. R. Cox, Service plain A. H. Bertram, Service Pastor A. G. Rausch.

Book nook at a service center. Some men need quiet and a book as much as others need rollicking fellowship.

Lutheran World Action

nd that
Church
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erations

Fort Benning service men, their families and friends attend Sunday Vespers at our service center in Columbus, Ga. Pastor A. E. Goring is preaching.

problem, attend worship services, partake of Holy Communion. The list could go on endlessly.

The service pastor does anything and everything that manager, pastor, and chore-boy would ever do. But in spite of the endless details and special services which keep him jumping like a grasshopper all day long, he still finds time to visit boys on the reservation or in the hospital, to hunt up all Lutheran men in the area whose names are provided by national headquarters, to edit service center news sheets, to find living quarters and jobs for wives of men in the camps nearby. He is in constant demand, moreover, as spiritual adviser. In the course of a normal day, he is called repeatedly to private conferences with men concerned for their spiritual welfare. Though it would be impossible to know how many young men have been brought to Christ through these conferences or how many have had their faith renewed, the evidence is clear that the number would run into the thousands. It was recently reported, for example, that during the past four months the service pastors held nearly 20,000 such interviews. These were not conversations, but discussions of faith.

The Center Chapel

Formal worship is not neglected. If there is no Lutheran church in the neighborhood, the service pastor holds regular services in the Center chapel. Provision is also made for Sunday school classes, Bible classes, and for meetings of youth organizations. Some of the centers have regular League meetings every Sunday evening, followed by refreshments and friendly association with young people of the community.

The service pastors have been careful, however, to avoid too much planned recreation for the men. They have discovered that most men off the reservation seek to escape from the regimentation of their day-to-day living. And so the men are encouraged to do anything they might like at the Center—play games, read, or just sleep in a corner chair.

The Service Commission has also initiated a service to Lutheran chaplains in the army and navy, by which it sends them names and addresses of soldiers, prayer books, tracts, field communion sets, religious magazines, books, etc., for their own use or for distribution to the soldiers. An effort is made, moreover, to encourage Lutheran men to serve with or help their chaplains—as organists, Bible class teachers, or in any way possible.

Is This Ministry Appreciated?

There is overwhelming evidence that it is. The files of service pastors, the Service Commission, and the National Lutheran Council are bulging with letters of lavish thanks and praise—from chaplains, buck privates, officers, the Chief of Naval Operations, mothers, friends, pastors, the Chief of Chaplains, trustees of congregations, and many, many more.

To date Centers have been established in thirty-one cities, but new surveys indicate that the need for this Lutheran service is becoming equally urgent in more training areas. At present, however, expansion must be held up pending results of the new Lutheran World Action appeal.

At least $250,000 will be needed during the coming year to support work already started and to initiate new, equally important projects.

Those who aren't quite persuaded of the need for expanding present efforts should have access to the files of letters coming from all parts of the country—from pastors, congregations, and most important, from the service men themselves, begging that Service Commission work be expanded to new communities.

One pastor, for example, writes of a young member of his congregation who found it too difficult to adjust himself to his new life in the army—and committed suicide. This is a rare instance, fortunately; but one cannot avoid the feeling, after reading the pastor's letter, with his account of the case, that the tragedy would not have occurred if the Church's ministry had been available to this young man, training in an area where there was no Service Commission work.

These are times when men are thinking of great things—especially of safeguarding for the future our precious heritage of freedom. But freedom is an empty thing without faith. Without faith it cannot endure. The world of tomorrow must be built on a sure and certain faith from which our sons are not going to be cut off during their days in service.

All true members of the church are urged to consider prayerfully the great responsibility of the church in the present time—and then accept the challenge of the Lutheran World Action appeal. Most congregations will receive contributions on May 10.

The goal of the appeal has been set at $650,000. Of this amount $250,000 will go to the Service Commission. The remainder will be used to finance war-orphaned foreign missions, relief to war prisoners, aid for refugees, and assistance to the American Bible Society.

SERVICE CENTERS AND PASTORS SUPPORTED BY THE SERVICE COMMISSION OF THE NATIONAL LUTHERAN COUNCIL

Service Pastor	Service Centers
N. Everett Hedeen	Alexandria, La.
Paul M. Young	Anniston, Ala.
T. O. Svare	Bremerton, Wash.
D. L. Heglar	Charleston, S. C.
Albert Stemmermann	Columbia, S. C.
Alfred G. Rausch	Columbus, Ga.
A. B. Swan	Corpus Christi, Texas
W. E. Fox	Hattiesburg, Miss.
F. A. Smith	Norfolk, Va.
Elmer Friedlund	San Diego, Calif.
Marcus C. Rieke	San Antonio, Texas
George O. Loftness	Tacoma, Wash.
Nelson A. Miller	Tullahoma, Tenn.
O. J. C. Noren	Waukegan, Ill.
R. J. Wolf	Harrisburg, Pa.
James C. Peterson	San Francisco, Calif.
George H. Plamann	Baltimore, Md.
Herman Wennermark	Fayetteville, N. C.
P. N. Sjogren	Rockford, Ill.
W. A. Reiser	Augusta, Ga.
Henry A. Schroder	Durham, N. C.
P. W. Eriksen	El Paso, Texas
Robert F. Shelby	Macon, Ga.
	Monterey, Calif.
Walter E. Cowen	Red Bank, N. J.
J. Edward Oslund	San Francisco, Calif.
C. J. Shealy	Spartanburg, S. C.
W. B. Freed	Wilmington, N. C.
K. R. Torvik	Portland, Me.
Joseph A. Kavalek	Trenton, N. J.
C. A. Linn	Savannah, Ga.

ACROSS THE DESK

THE editor gladly yields the usual position of this department and one of its two pages to the appeal of the United Lutheran Church for complete participation of its members in this year's May assignments. The fact that they are numerous and important will not justify refusing attention to any of them.

"FOR THE DURATION"

THE President's radio address on April 28 and Congressional action since that date are startling. The more minute and the more extensive restrictions announced as due to occur or already in operation show the far greater spread of this present conflict.

But the agreement is general that the more the nation's military projects are supported, the sooner the war will be won. That means the end of sacrificing lives and breaking up families. Furthermore, to avoid postwar inflation will bring benefits to the people in America that will equal if not surpass those gained by stopping battles. The suffering and the deaths in Germany that resulted from the collapse of values by inflation were beyond imagination.

MOTHER'S DAY

WE are in possession of information concerning the choice of May 10 by the National Lutheran Council and thereby enabled to state that the usual assignment to the second Sunday in May—the appreciation of mothers—was not overlooked when the ingathering for orphaned missions and military chaplaincies and service centers was dated. Nor was the choice of May 10 by the National Lutheran Church made with any thought of competition with the proper and now traditional recognition of the earlier significance of the day.

Frankness requires from us the confession that our first reaction to naming May 10 as an appeal Sunday was one bordering on suspicion. Mother's Day has not escaped the fate of other memorial days: it has been "commercialized" in many ways by the sale of commodities and by association with secular organizations. That the church should even seem to capitalize the sentiments that are stressed on this occasion did not appeal to us.

But our opinion has been changed. Circumstances led us to "listen in" when mothers revealed their anxieties due to the departure from home of their sons. One among them has received a very imperfect description of the escape of her son from a torpedoed naval craft. She expected he would be permitted a few days' "leave" and visit her, but he has "returned to duty." Another young man, whose surviving parent is a member of the congregation of which we are a member, is in a remote part of the "Far East." No news, good or bad, had come from him since December 7, 1941.

Memory has taken us back to May and June, 1918, when Lutheran congregations in the United States and Canada had thousands of their children "somewhere in France." The 1942 location of many in military service is even more remote. It is "somewhere in the world." The only unobstructed way to make a contact between parents and sons or daughters in military and war areas is via the throne of God. The only medium of communication is by prayer. The most privileged agency of united petitions to our God is the company of believers, the church, to whom the promise to answer prayers has been made by the Son of God.

COMBINATIONS FOR COMMON WORK

WE suggest that large and complicated organizations such as is the church must be constantly attentive to the functioning of their departments. We use the word *functioning* because it is possible to examine the personnel of the department in service more or less isolated from their partners to whom work has also been assigned. In mechanical terms, a part of a device can be studied "by itself," but until the machine in its entirety is put into production, the condition of its several parts cannot be judged.

We have in mind certain complaints to which we have listened since April 1, 1941. One of them was contained in a letter from an elderly clergyman who has become retired by circumstances, but to his personal dissatisfaction. He believes he is not without capacity for service if a chance is given him to render it. He gives one the impression that the Christian ministry has enough different phases to have a place for what he can do, even if the usual form of a call from an average sort of parish has not reached him.

On the other hand, there is an appreciable amount of desire among young men and in the generation to which they belong for such adaptations of activities as will enable them to enter upon the duties of Christian discipleship in a satisfactory and satisfying way. There is nothing out of order in the feeling by young men and young women whose training has been in the schools of the last quarter of a century that they must have their "say" in the selection of objectives and associations.

There is right now a very persistent, very frank, and very definite clamor for widening the associations among Christian groups, so that all may have the support of each. It is possible that this is only a temporary situation requiring planning until (current) attacks of paganism have been repelled. But certainly Christianity never wisely ignores the actual conditions of a period, friendly or hostile. To plan on the basis of a normalcy that has ceased to exist or to ignore the influences that spring from changes in political, cultural, and even ecclesiastical connections can be worse than doing nothing at all.

THE LUTHERAN is convinced that there is need during the coming months of a thorough inspection of the church's capacity for its work and of its divisions of labor. It also seems obvious since much of the task ahead is a group activity that consideration of methods and the adoption of strategies should be on the program first of the synods at their annual conventions and second at the October convention. Both the synods and the general body face the danger of dealing with sections of their responsibilities and not with the assembly of duties. There are years when reports from boards and committees must not only have the seriatim consideration merited by their data and recommendations, but an integration of their relations to current privileges and activities of the Lutheran Church in the United States and Canada.

Suffering a Messianic Sign

The Question of Jesus, "Whom Do Men Say That I Am?" Leads to Instruction About "the Cross"

By NATHAN R. MELHORN

Mark 8: 27-37. The Sunday School Lesson for May 17

THE passage of Scripture which is the subject of study in the senior departments of the Sunday schools of the United Lutheran Church on May 17 is taken from the eighth chapter of the Gospel of St. Mark. There are parallel passages found in Matthew 16 and Luke 9. The Matthew citation contains the statement about which so many arguments have waged, namely, the confession of Peter, "Thou art the Christ, the son of the living God." This answer is so accurate as to win from Jesus the observation, "flesh and blood hath not revealed it unto thee," and the approval that follows—"Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." The Roman Catholic claim of the authority of the papacy requires these words.

A Physical Need

It will be of interest to the reader, when he undertakes to interpret the Lord's own words relative to His Messiahship, to read chapter 16 of St. Matthew, chapter 9 of St. Luke, and chapter 8 of St. Mark. By so doing he will note that there is agreement amongst the three evangelists that this particular conversation followed a discovery among them that attention must be given to a lack of bread among them. The time in the ministry of Jesus was shortly after the performance of the miracles of feeding the multitudes. It was six days before He with three disciples went up into the mountain and was transfigured before them. It is safe to conclude that this particular dialogue occurred during the latter period of His ministry. It belongs to the instruction which preceded the crucifixion.

The Question

Jesus Himself was moved, either by some circumstance that occurred on the way to Caesarea Philippi or else as the beginning of preparing His disciples for the tragedy of the cross, to give them a definition of Himself. His process was the common one among teachers. He first asked, "Whom do these crowds of people, who assemble whenever they are given the opportunity, say that I am?" The response to this inquiry was followed by a second question, "Whom say ye that I am?" To this query the response was made by Peter, who said, "Thou art the Christ." It was following this reply of St. Peter that Jesus gave His own, and therefore the correct, definition of Himself. They were thus made to understand that neither their opinion of Him nor the conclusions reached by the multitudes of the people really indicated His identity.

More Than Prophecy Involved

His words make it obvious that it is not enough to describe Him as one of the prophets, even though one accepts the Jewish idea of a prophet—one given a message from God to deliver to his fellowmen. Also insufficient is the popular application of the term *Messiah,* "the sent one," or Christus, "the anointed one." Jesus is willing to permit the confession of Peter, "Thou art the Christ, the Son of the living God," to contain the proper definition of Himself, but only after He had definitely declared the distinctive nature of the mission in which He was engaged. It is not only the blinding glory of the Only-begotten that must be appreciated by believers, but also his vicarious submission to the penalties for human sin. The climax of His Missiahship was the journey to Jerusalem and His death at Calvary on the cross.

The Price of Redemption

It is at this stage of Jesus' Messianic ministry, after His power to perform miracles and His authority as a teacher have been demonstrated to the disciples, that He tells them what shall be the essence of His ministry. The release of man from the penalties of his sin will not be through an exercise of the power of God, nor will His revelation of a future world in which there is absence of all that is sinful and imperfect show Him to be the Promised One. The mission which Jesus undertook at the command of the Father was one in which He literally suffered in order that they for whom He gave Himself might escape paying the penalties of their sinning. The culmination of this substitution, the agony of crucifixion, at once became the identifying term for the whole process of justification. Thereby the sinner could defy Satan and plead for mercy at God's throne by pointing to Jesus and saying, "There is my righteousness."

While the fulfillment of this mission brought the Messiah to the ignominy of the cross, His acceptance of the work of redemption made this culminating act "the light of the world." We see it as a beckoning beacon toward which men travel in order to find rest for their souls. It is not static, this cross which stands for the atonement of Jesus; but it moves onward in man's time and in man's wanderings until the completion of the redemptive plan of God and the return of Jesus in glory shall occur. One comments that where the believer faces this cross, his shadow cast by its light is behind him. It is only when we turn our backs on that illuminant of the world that our future is in the blackness of our own shadows.

The Cross of the Follower

The fact that they who accept Jesus thereby become His followers in the spread of the Gospel makes them strangers and pilgrims upon the earth. Jesus continues to be ever on the move. A clear-cut distinction is made in the Gospels between the merit of Jesus, through which atonement is made for the sin of the world and upon which every believer rests his claim for eternal life, and the experiences of those who have seen in Him the way to an inheritance above, and who follow Him. There is first of all the assurance of complete redemption through the sufficiency of the atoning blood of Christ. This knowledge is the basis of unconditioned confidence and joy. In the words of Paul, "We press forward to the goal." But neither the leadership, nor the objective, nor the light that falls upon the path of the pilgrim, protects him from encounters with adversity. Sickness comes to saint and sinner. The effects of evil, though done by unbelievers, are not thereby without involving the follower of Christ. Jesus Himself declared, "In the world ye shall have tribulation." Repeatedly He warned the disciples of what they would need to suffer because they were following Him in the way of life which He prescribed for them. It is this that is in the mind of our Lord when He exhorts each believer to take up his cross and follow Him.

But the ultimate triumph is the inheritance of eternal life and an abiding place in the presence of God. Relative to this reward for the cross-bearer there is no uncertainty nor contingency. Christianity does not have a doctrine of fatalism such as is taught in Hinduism. There is the assurance of eternal life through Christ which comes after the pilgrimage has been completed.

DAILY BIBLE READINGS
May 11-17

M. Jesus Anticipates Calvary. Mark 8: 27-33.
T. A Paradox of Self-sacrifice. Mark 8: 34-38.
W. Christ's Death in Prophecy. Acts 3: 12-21.
Th. "The Scriptures Concerning Himself." Luke 24: 25-32.
F. The Only Saviour. Isaiah 43: 10-15.
Sat. A Perfect Saviour. Hebrews 5: 5-10.
S. Jesus, the Master of Death. John 2: 18-25.

The Young People

By Amos John Traver, D.D., Frederick, Md.

"Whys" of Our Church Building

Hebrews 8: 5

The Jews had a Divine Architect for the building of their place of worship. The writer of the Hebrews suggests that Moses had been given a vision of the tabernacle while on Mt. Sinai, as well as detailed instructions as to each part of the structure. As we read the specifications for the tabernacle, we can understand the need of the vision. It was like an architect's drawing.

When the tent was no longer needed as a symbol of the nation's movement toward a permanent home, and the people were ready to build a temple, again careful and detailed instructions were given David and Solomon. The temple was not only God's house in its dedication but in its planning.

We do not have a divine architect to prescribe the details in our church buildings. They are the planning and building of men who seek places of worship best adapted to their purpose. There will be variety, just as there is variety in worship. Times will change, building materials vary, principles of construction will be affected by the onward march of science; yet, through it all can be traced the influence of certain great periods in church history. Churches of the most varying type still inherit certain characteristics that will mark them as places of worship.

Early Christian architecture was influenced by the public buildings of the Roman Empire. They were usually large structures with high ceilings, a large rectangular floor space for the worshipers, and one end in semi-circular shape where the altar would be placed. The main part of the church was called the *nave* and still retains that name. It has the same stem as the word "navy" and symbolizes the church as the ship of salvation. The rounded end of the building is called the *apse.* The general meaning of that word is circular. A Latin word for *wheel* comes from the same stem. We more often use the term *chancel.* This means latticed, or walled off. This part of the church was reserved for the officiating clergymen. The chancel is also appropriately marked off from the *sanctuary,* meaning holy place, where the altar is placed.

Classical influence is found in church building. That means that the temples and public buildings of the golden age of Greek history are still making their mark on our churches. Colonial architecture looks to them for the rows of columns and decorations at the top. Some Christian churches look like copies of Greek temples. Church architecture was greatly influenced in America by the use of similar forms for post offices, city halls, state capitols and other public buildings.

Romanesque architecture began about A. D. 1000. This is a massive style, covering large areas of ground space so that in spite of the height of the buildings, the impression is horizontal rather than vertical. The walls seem solid and heavy, and the windows are not prominent. Conventional patterns borrowed from classical designs are used in decoration. Castles and the cloisters of the monastic orders were built on this order. Arches are rounded. The general impression is that of strength rather than beauty.

Gothic architecture also dating from about A. D. 1000 is the strongest influence in modern church building. Even where the predominating influence is Romanesque the pointed arch will find its place. The pointed arch is the sign by which the Gothic is identified. The Goths were barbarians and while some find in the high, slender, graceful pointed evergreens of their native forests the justification for the name, it is more probable that it was given to this type of building in derision.

In Gothic buildings the windows become important. Beautiful rose windows, abundance of graceful pinnacles and towers, and lacy traceries in stone mark the Gothic style. Height rather than massiveness is the motive. The points of a Gothic arch and the upreaching towers suggest the hands of the worshiper lifted to God in prayer. The Gothic church speaks to the passing world as *"the lifting of the soul to God."*

Renaissance architecture, dating from about A. D. 1500, is a combination of Classical with Romanesque and Gothic. There is much detail added in decoration by use of all the arts. Jewelers, goldsmiths, iron workers, painters and sculptors share in the designs. Renaissance means rebirth and applies to an age when a new culture was abroad in Europe. There was a place in men's minds and hearts for new ideas. There was a more daring use of the old. It is in this period that the greatest masterpieces of art were born. And the greatest of them were almost without exception the outlet for religious devotion.

In placing a church building as to its architecture, it is necessary to consider the dominant motive. Probably there are no buildings that could be fully classified as Gothic or Romanesque, or Classical. Particular features of a building can be easily identified, as the arches or towers.

The Interior Plan

The interior plan has already been partially noted. In addition to the nave, chancel and sanctuary there is the narthex or vestibule at the opposite end where the worshipers enter. A favored ground plan for the nave is the form of the cross, with transepts. The center aisle would then form the long staff of the cross, with the altar at the end, and the transepts the arms. Lutheran doctrine as to the "priesthood of believers" suggests that this aisle remain unbarred by anything that would keep the worshiper from direct access to the altar. The Roman Catholic doctrine places the priest between the believer and his God; therefore the chancel was reserved for the clergy and rails or screens walled it off from the common people.

In the sanctuary the altar should be in the center and should dominate the whole church. In the chancel, on a lower level, are the clergy and choir stalls or seats, the pulpit and lectern. At a still lower level is the nave, where the pews are placed. Sometimes the pulpit is out in the nave rather than in the chancel. The location is influenced by the ability of the worshipers to see and hear. The location of the baptismal font is fixed by convenience rather than by doctrine in most Lutheran churches. A small chapel is often provided as a baptistry, or the font is placed in the chancel, or just inside the entrance to the nave. This latter location has authority and meaning since this sacrament is the way the Christian *enters* into the Christian congregation.

On the basis of the simple suggestions here given, perhaps we can study our own and neighboring churches.

* * * *

To Leaders: Topic date, *May 17.* Source books—"Worship," by Theodore K. Finck; "A Manual of Worship," by Paul Zeller Strodach; "Symbols and Terms of the Church" (pamphlet), by Howard W. Kunkle. Next topic, *"Whys" of Our Church Service.*

BOOK REVIEWS

ON WINGS OF HEALING

Compiled by John W. Doberstein. Designed and illustrated by W. P. Schoonmaker. The Muhlenberg Press, Philadelphia, Pa. 1942. Pages 104. Price, $2.00.

To the lover of good printing this volume has undoubted eye appeal, and to a loyal Lutheran it is a source of pride to find on such an exquisite piece of bookmaking the imprint of The Muhlenberg Press. The volume reminds one of a mediaeval missal with its intricate cover design, illuminated capitals and small pen and ink sketches.

No less appealing are the contents. As the title indicates, the sick of soul and mind and body were in the editor's thought as he classified these healing messages of faith and love and sympathy. The carefully selected, brief messages from varied and unusual sources to be found within the blue and gold covers are listed under the sub-titles: Concerning Prayer, You Can Trust God, Worry and Its Cure, Pain and Its Lessons, For Healing, In the Hospital, For Motherhood, Thanksgiving, Various Prayers, Intercessions, Morning and Evening, For Forgiveness, The Holy Communion, Prayers from the Psalms, Scripture for Meditation and Praise, The Holy Christian Church, The Heavenly Hope.

This is an ideal gift book for the sick and for the well.

KATHERINE F. MOREHEAD.

DISCOVERY—A GUIDEBOOK FOR LIVING

By Robert M. Bartlett. Association Press, New York City. Pages 160. Price, $1.50.

From 117 different individuals representing a score of life activities the author of this book brings brief quotations from writings or interviews with the purpose of helping us "think through the shibboleths, half-truths, and lies of our time." His desire is to reach youth with the assurance that life is very much worth living, civilization far from dying, the future pregnant with opportunity for achievement, development, service.

The contents are divided into seven groups: 1. Facing Tomorrow's World; 2. Building a Complete Self; 3. Satisfaction in My Job; 4. Understanding My Neighbor; 5. Getting Help from the World About Me; 6. The Art of Self-mastery; 7. Finding a Faith to Live By.

While many of the passages may be familiar to the reader, the collection provides a most helpful concentration for study and reference.

The author has rendered a valuable service in gathering together and grouping these contributions of the best modern minds. H. BRENT SCHAEFFER.

THERE ARE SERMONS IN STORIES

By William L. Stidger. Abingdon-Cokesbury, New York and Nashville. Pages 254. Price, $2.00.

These are short short stories, nearly one hundred of them, which Dr. Stidger has collected through contact with a large circle of friends in all walks of life and in his travels in America and around the world. They are human interest stories that have grown out of life situations, covering a wide range of topics and dealing with many personalities. Some of these stories have appeared in the nation's leading popular magazines and others have been used on the radio.

They tell of heroic and sacrificial actions which have lifted the lives of simple, humble people to a little higher plane, as well as dramatic incidents from the experiences of the great and near-great. Many will be used as illustrations in sermons, but the title is right —there are sermons in stories!

G. E. MULLENDORE.

STORIES FOR JUNIOR WORSHIP

By Alice Geer Kelsey. Abingdon-Cokesbury Press, New York and Nashville. Pages 159. Price, $1.00.

Time and again in junior groups there is need for an extra story to motivate some activity, to enrich an experience, or to create a feeling of worship. The stories here assembled meet such a need. Parents will find them stimulating for the boy in the family as well as the girl. Teachers in weekday and vacation church school groups will welcome such a collection for the building of worship programs.

The stories, thirty-five in number, are grouped according to "Stories of the Out-of-Doors," "Stories from History and Legend," "Stories of Followers of Jesus Today," "Stories of the Holidays," "Stories from the Old Testament," and "Stories That Might Have Been in New Testament Days."

Mrs. Kelsey has had a wide and fruitful experience as a teacher, mother and author. A part of her life was spent in Turkey as a worker with the Near East Relief. MABEL B. FENNER.

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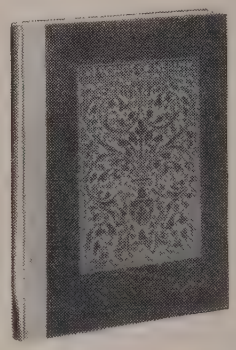

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OPEN LETTERS

SERVICE FOR THE DEDICATION OF FLAGS

Dear LUTHERAN:

I AM enclosing herewith copy of a suggested Service for the Dedication of Flags. If, in your judgment, the service has any merit and you care to publish it in THE LUTHERAN, you may do so. You will readily understand that the suggested service has no official standing. It is purely suggestive. I don't think the Common Service Book Committee, which should have prepared a form, will have any objection.

H. E. TURNEY.

THE DEDICATION OF FLAGS

The Congregation shall rise, and the Minister shall say: "In the Name of the Father, and of the Son, and of the Holy Ghost."

The Congregation shall sing or say: "Amen."

Hymn, "Onward Christian Soldiers," No. 379, C. S. B.

(During the singing of this hymn, the flag or flags shall be borne by church councilmen from the rear of the church to the chancel. They should be placed at either side of the altar or in front of the chancel, the Christian flag occupying the pulpit side and the American flag should be placed on the opposite side. Two small girls, dressed in white, may hold out the ends of the flags during the service.)

The Minister standing beside the Christian flag shall say:

"Our Christian flag is an emblem of God's spiritual blessing bestowed upon His people. It is a reminder of our sacred vows of faithfulness to Christ, our Saviour, to His Church, and its Sacraments, and to Christ's way of life. It signifies our liberty in Christ, purchased with His own blood on Calvary's Cross."

The Minister and Congregation shall say:

"I pledge allegiance to the Christian flag and to the Saviour for whose kingdom it stands, one brotherhood, uniting all mankind in service and love."

Let us pray.

For Grace to follow Christ. Collect No. 28, C. S. B., p. 140.

The Minister standing beside the American flag shall say:

"Our American flag is an emblem of God's temporal blessings bestowed upon our Nation. It is a reminder of our heritage of the essential freedoms of the Christian man. It signifies the true democratic principle of a Christian nation. Our national flag reminds us of the sacrifices of our forefathers in establishing this nation. It stirs in us a desire to be worthy of the citizenship of our country."

The Minister and Congregation shall say:

"I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands, one Nation, indivisible, with liberty and justice for all."

Let us pray.

Use one or more of the following Collects: Nos. 72, 73 and 75, C. S. B., p. 146.

Hymn, "O God of Love, O King of Peace," No. 499, C. S. B.

New Testament Benediction.

Since numerous congregations are now providing both Christian and American flags for display in their churches, I have prepared the above Service of Dedication. The Service may follow the Creed, the General Prayer, or be used elsewhere if desired.

[Dr. Turney is president of the Indiana Synod. ED.]

THE PLACE OF THE FLAG

Dear Editor:

I NOTICE an open letter in your issue of April 8, under the head, "Place of Church Flag," in which there was a quoted statement from the Advisory Committee of the Federal Council of Churches in America, made in January 1942 to the Executive Committee of this representative Protestant body, as follows:

"If a flag or banner, representing the loyalty of the Church to its Head, is used along with the flag of the nation in the sanctuary, the symbol of loyalty to God should have the place of highest honor. According to tradition, the place of highest honor is to the right; on the floor level of the congregation, to the right of the congregation; in the chancel, or on any level above that of the floor of the congregation, to the right of the clergyman as he faces the congregation."

This statement is signed by "A Christian Citizen."

I want to express surprise at this action of the Federal Council of Churches in the fact that their committee evidently did not post themselves carefully upon U. S. Government regulations, covering the use of the flag in any public meeting place, and "tradition" has nothing to do with this matter.

It is a fact that the use of the American Flag is definitely governed by U. S. Government regulations. I do not wish to enter into any argument as to whether the church should take precedence over the state, or vice versa; but it is my opinion that if any church desires to use our national flag, it should be placed strictly according to the regulation laid down, which is that a flag on a staff must be placed to the right of the speaker facing the congregation.

It is unfortunate, especially in our present critical time of war, that the Federal Council of Churches has laid down a procedure in opposition to government regulations touching the use of our flag, and I trust that our Lutheran pastors will not follow its advice in this matter.

I am sending a copy of this communication to the president of the Federal Council of Churches.

WM. H. HAGER.

REPLY NO. 2

Dear LUTHERAN:

A LETTER from "A Christian Citizen" was noted in the April 8, 1942, issue of THE LUTHERAN.

The writer was chairman of a committee in our church (Immanuel, West Philadelphia) appointed to arrange for the proper presentation of a Christian Flag and the National Flag to our church by parents of young men called to the military service of our country. This presentation was made at the Vesper Service February 22, 1942, and the flags placed in the nave of the church, on the floor of the congregation at the front, in accordance with the following directions as given in a publication entitled, "The Flag of the United States," by Col. James A. Moss, Retired, President General, The United States Flag Association—Rand McNally Co. 1940. Page 49 of this book reads as follows:

"If in the chancel, the United States Flag is in the position of honor at the clergyman's right as he faces the audience, and the church or other Flag is at his left.

"If outside the chancel, the United States Flag is in the position of honor at the right of the congregation as it faces the clergyman, and the state or other flag is at its left."

You will note this seems to be just the opposite of that described by "A Christian Citizen" indicated above. However, in view of the fact that the rubrics or any other approved declarations of our Lutheran Church do not define the position of flags when placed in a Lutheran Church, nor the design of the approved Christian or Church Flag, our committee followed the directions as given by the United States Flag Association and believe we were correct in doing so. In this we believe we have not placed the National Flag in a place of honor higher than that of our loyalty to Christ the Head of the Church, since the "Cross" stands at the crest of our altar, high above both flags and in the highest place of honor possible in our church.

RALPH K. HESS.

On the Wing

HOSPITALS—EXPERIENCE AND BLESSINGS RECEIVED

By Milton J. Bieber

There are very few persons who have not formed the acquaintance of some hospital, either as visitors or as patients. Hospitals are the children of the church. They are planted and minister only where Christ is preached. They are the refuge of the sick, and in them modern miracles are performed. Through them the lame walk, the deaf hear, the blind see, the sick recover.

The Lutheran Church in this country has 76 hospitals, of which the U. L. C. A. operates twelve, and ten in foreign countries—where missions are at work: seven in India, two in Africa, and one in China. Almost every large town and city in the United States has one or more hospitals.

Schenectady, N. Y., has several private and one general hospital.

Ellis Hospital

This magnificent institution of eleven buildings, covering twelve acres of land, has been pronounced by the American Medical Association one of the foremost in the country. It began on Christmas, 1885, as a free dispensary in a rented two-story mansion. It became a hospital of one building, where the City Hall now stands in 1893 through the generosity of Charles G. Ellis, who gave $25,000 in memory of his father. Another donor gave $10,000. Smaller contributions swelled the total to $67,500 and brought to birth this benefaction, able to care for thirty-one patients at one time.

As the city grew the hospital became too small, and in 1906 the present prominent site was secured and an administration building with two wings was erected at a cost of $219,300 to accommodate sixty-one beds. A Nurses' Training School was also instituted on the grounds to house sixty students during a three-year course, an average of twenty nurses graduating each year.

As the years sped on, the hospital became too small, and in 1937 a campaign for $500,000 brought $850,000, assuring in 1939 the dedication of the magnificent five-story "Central Wing." This gave the hospital room for 400 beds and ability to care for over 1,200 patients a year. It now has a staff of 254 and employs a total of 473 attendants. It also has 100 beds for obstetrical cases, and likewise a Children's Department.

The operating expenses per year average over $400,000.

Experience

Ellis Hospital became a haven to me. I spent two very profitable months in one of its rooms—February 1 to April 1. Brought there in the ambulance, carried to my bed on a stretcher, I left my room on a wheelchair, then to my home in an auto April 1. On Sunday, February 1, on my way to the auto to attend an installation service, an unfortunate slip on the ice broke my left hip bone and I was practically on my back eight weeks. One of the best surgeons in the city set the bone by "pegging" it and paid me daily visits. Angels of Mercy in the form of white-robed nurses tenderly ministered to all my wants day and night.

Blessings

Can any good come from such a misfortune? I know not how, but I believe that all things work together for good to them that love God. (Rom. 8: 28.) Besides, two months on your back gives you time to look up to God and to commune with Him as perhaps never before; to think and take stock account of self; to rest in the Everlasting Arms! I never realized that I had so many friends. Though I knew the members of the First and Second churches in Schenectady but a short time, volunteers flocked to give blood transfusions in order to accelerate my recovery and Pastor Stiles and Messrs. Pfeil, Paul, and Hunter were accepted. Flowers, fruits and delicacies from near and far poured into my room. Pastors Shimer and Stiles and many other ministers, and also laymen, ministered to my spiritual needs.

Over 500 cards and letters, brimful of prayers and good wishes, reached my bedside. I hardly knew myself in the wonderful message of sympathy and also of appreciation and commendation of my work and my influence upon others. They were floods of sunshine and cheer that brought tears of joy, thanksgivings to God, and profound gratitude to these innumerable friends, organizations and congregations, not forgetting to give thanks ot my "children" congregations in Sioux City, Silver Spring, Detroit. Truly such encomiums are almost a compensation for "folded wings," enforced rest, and inactivity for a season! While each day brought its pains and its hours of helpless waiting, it also brought its pleasant surprises—gradually an hour or so in the armchair, then the wheelchair, then the crutches, then home! My private, dearest, perfect nurse is my wife. Now again I am learning to walk. Now, as in the hospital, I have more time to read and study my Bible; to catch up on papers and magazines; to read some of the books I for years have longed to read but could not. Truly this "thorn in the flesh" has brought the "grace of God in double portion" and put to extreme test and victory my life slogan—"I refuse to worry. I cast my burdens upon the Lord and He sustains me."

And the Board of American Missions! How can I ever repay the sympathy and kindnesses of Drs. Corbe and Kirsch and Mr. Bowman! And the timely financial assistance of the Board's Hospitalization Insurance! Truly, "My lines have fallen unto me in pleasant places; I have a goodly heritage."

"He Who planned daylight, put dárkness in too;
And gave us some clouds lest we tire of the blue.
Then He hung a rainbow against the gray sky,
As a promise of sunshine when clouds have rolled by."

The Work

The work here goes on. The Home Mission Committee of the First Church is in the harness and is vitally assisting me in laying foundations for the new mission. The Board has also sent the Rev. H. J. Kreider, Ph.D., kindly loaned by St. James Lutheran Church, Ozone Park, N. Y., to begin services, organize the congregation and hold the fort, in conjunction with Dr. Shimer, until I can take hold. The Second Church under Pastor Stiles is hopefully looking towards the erection of their church in spring, through the assistance of the Board, under the able planning of the Board's secretary of finance, Mr. Ellwood L. Bowman.

Received from Denmark

Virgin Islands Lutheran Institutions "Become American" in 1917

Frederick Evangelical Lutheran Church of Charlotte Amalie, St. Thomas, Virgin Islands, had its large nave and galleries filled to capacity Holy Tuesday night, March 31, for the impressive service that officially closed the public ceremonies held that day to celebrate the twenty-fifth anniversary of the transfer of the former Danish West Indies to the United States.

Colorful exercises in the ball park, following a parade of military and civic units, had taken place in the forenoon, with addresses by Gov. Charles Harwood, National Price Administrator Leon Henderson, and other notables. Suitable music was provided by two bands and by the massed choirs of St. Thomas. The evening services were held under the auspices of the Lutheran Church, and were conducted by

If You're Going to the Movies

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Films marked *M* may appeal to Mature Audience.
Films marked *Y* may appeal to Young People.
Films marked *C* may appeal to Children.

Prepared by Independent Filmscores, a private reviewing service

Call Out the Marines (RKO) Edmund Lowe V. McLaglen	*Farce* built around off-duty escapades of two middle-aged sergeants who re-enlist to help train recruits.	No story to speak of, and little else to recommend it. *Inane.*
The Male Animal (War.) H. Anderson Jack Carson O. DeHavilland Henry Fonda Joan Leslie E. Pallette	*Comedy.* Meek English professor suffers competition at home when his wife is "rushed" by old football hero friend, tries unsuccessfully to assert himself in traditional manner, succeeds when against opposition he reads Venzetti letter in class.	Good comedy throughout, with underneath, successful satire on the "football mind" and dictatorship by trustees, and a sincere plea for principles of academic freedom. Characters are excellently interpreted. *Discerning entertainment.* *M, Y*
Steel Against the Sky (War.) Lloyd Nolan	*Melodrama* about men working on construction of San Francisco bridge.	Hopelessly hackneyed plot, awkwardly presented. *Unconvincing.*
Thunder River Feud (Mono.) The Range Busters	*Western.* Trio help rival ranchers learn truth about each other, turn on common enemy.	Rather static for a western. Awkward and lacking usual excitement and excellence of outdoor photography. *Below western standard.*
The Tuttles of Tahiti (RKO) Peggy Drake Jon Hall C. Laughton A. Reynolds	*Comedy* of everyday life in the household of a happy-go-lucky, ingratiating family long settled on the island of Tahiti.	A delightful film in which character plays the chief part. Long in telling, whimsical, a pleasant deviation from usual film material. Based on Nordhoff-Hall story, "Out of Gas." *Diverting.* *M, Y, C*
Who Is Hope Schuyler? (Fox) Joseph Allen Mary Howard Ricardo Cortez	*Melodrama.* Young prosecutor encounters surprises when he seeks missing key witness in gambling ring investigation.	Obvious, awkwardly presented, its mystery solved by conversation. *Mostly dull.*

BEST CURRENT FILMS

For Family: Babes on Broadway, Fantasia, The Great Commandment. The Great Dictator, Hay Foot, It Started With Eve, Kathleen, The Reluctant Dragon, The Vanishing Virginian.

For Mature Audience: The Adventures of Martin Eden, All That Money Can Buy, Birth of the Blues, Blossoms in the Dust, Citizen Kane, The Forgotten Village, The Girl from Leningrad, Here Comes Mr. Jordan, Hold Back the Dawn, How Green Was My Valley, H. M. Pulham, Esq., Ku Kan, The Little Foxes, Major Barbara, The Man Who Came to Dinner, The Men in Her Life, Mr. V, One Foot in Heaven, Remember the Day, Sergeant York, The Stars Look Down, Sullivan's Travels, Suspicion, Target for Tonight, To Be or Not to Be.

the Rev. William G. Arbaugh as West Indies representative of the Board of American Missions of the U. L. C. A.

Three speakers addressed the large congregation. Dr. Knud Knud-Hansen spoke feelingly of the years gone by; Pastor Jens Larsen of St. Croix described "Denmark's Spiritual Legacy to the Virgin Islands"; His Excellency, Gov. Charles Harwood, paid tribute to the great service that Frederick Church has for 276 years rendered the island of St. Thomas, and expressed the conviction that the congregation would continue faithful in performing its duty during many generations.

This service captured something of the spirit of the days of Danish rule. The governor and his party occupied the pew that had been constructed especially for the use of the chief executive and had been used, as he observed, by some twenty-three Danish governors before him, not to mention the American governors, most of whom occupied the pew on occasion and some of them with regularity. The beautiful church is furnished in the colonial style, with box pews, and was dedicated in 1793. On the altar were communion vessels given the church by the King of Denmark in 1713, when the congregation was only forty-seven years old. In this sturdy West Indian congregation American Lutheranism has one of its most interesting historic shrines.

Outstanding in St. Thomas is the Lutheran choir, directed by Mr. Cyril Creque, a member of the congregation widely known for his unusual musical gifts. His "Song of the Virgins" was the only local musical composition included in the morning ceremonies.

The new pastor of old St. Thomas Parish is J. Roy Strock, D.D., formerly president of Andhra Christian College at Guntur, India. A missionary on furlough, Dr. Strock finds it impossible to return to India because of the present unsettled conditions.

WILLIAM G. ARBAUGH.

What is the role of the Church in Wartime?

This war is a moral crisis as well as a political and economic one. What is the church doing to meet it? What problems will have to be faced and overcome—and what will the church's function be in the new world that will arise out of the old?

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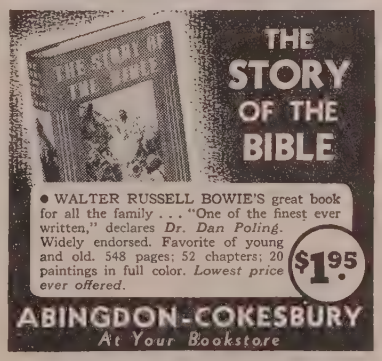

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Destroyed by Tornado

Gavel for U. L. C. A. Convention Made from Timbers

Demolished in the path of the recent midwestern and southern tornado was historic St. Paul's Lutheran Church, Nelson County, Kentucky.

Shortly after the devastation of March 16 Dr. Clayton Robertson, president of the Kentucky-Tennessee Synod, and Pastor Ivan Heft of Bethany Church, Louisville, made an inspection trip to the site of the catastrophe. The writer accompanied them to the scene, which is about five miles from Foster's "My Old Kentucky Home," near Bardstown, and forty miles south of Falls City.

The one-room brick edifice, constructed in 1833, was reached by walking a half mile down Lutheran Lane from a gravel road two miles west of Bardstown. Nearly complete destruction met our eyes; the roof, broken in several parts, rested in the graveyard. The structure apparently was in the funnel of the high wind, for much of the building was blown in, with three of the walls shattered to the ground and only small sections at two corners remaining standing at about half their original height. A heating stove had been blown across the lane into an adjacent field. Fragments of roofing, wood and brick were found several hundred yards away.

Pastor Heft, who serves the congregation together with Bethany and Cedar Grove Churches, discovered that the cornerstone had been cracked open and a neighboring family had removed the small metal box for safe keeping. The box contained an old Bible.

Birthplace of Kentucky Synod

St. Paul's Church was first established near the end of the eighteenth century and called "The Evangelical Lutheran Church of Nelson County," by its Carolina founders. At a meeting in the original log structure in 1822 the Evangelical Lutheran Synod of Kentucky was founded as the first southern synod west of the Allegheny Mountains. The new synod also took in parts of Tennessee.

Eleven years later the congregation changed its name to St. Paul's Lutheran Church and the congregational landowners had their slaves erect a new brick house of worship. Old records indicate that the lumber for the 109-year-old plant cost $24.98¾. No charge was made for brick or labor, since the slaves did that work.

One of the congregation's leading shepherds was to become Pastor Jacob Keller, who came to Nelson County in the late nineteenth century.

Negro slaves communed with their masters before, during and after the War between the States, and slaves were buried in a corner of the same cemetery as their owners, next to the church.

Before the turn of the century the church joined the Olive Branch Synod, and in 1912 became part of Bethany Church, Louisville. For nearly thirty years before the coming of Pastor Heft to Bethany the congregation was neglected and had nearly gone out of existence. But in 1933, after searching the records of Bethany Church, Pastor Heft learned of the nearly orphaned church. Since that time an annual pilgrimage is held to St. Paul's.

This year other plans will have to be made. The building would need to be completely rebuilt if it should be desired for further use.

To date no plans have been made by the council of Bethany Church. Dr. Robertson cut a piece of the roof in order that Pastor Ira Ladd of Louisville may make a gavel for the forthcoming ULCA convention next fall.

A Student Pastors' Conference

At Salisbury, N. C., on April 13 a conference of pastors working with students in North Carolina was held under the leadership of Dr. Mary E. Markley, secretary of the Board of Education. In morning and afternoon sessions various problems encountered in student work were discussed, and there was a sharing of experiences and methods of work.

The point of departure for the discussions was the need of getting church members interested in the work with students.

The conference went on to discuss students in relation to Bible study, the use of devotional literature, understanding of the liturgy, a re-study of the catechism, and the practice of stewardship. The question was asked, "What has the church given the student before his college course?" Dr. Markley observed that formerly, but not in the past ten years, she used to hear teachers of Bible in colleges say that Lutheran students were well grounded in Bible knowledge. There is a basic need of acquainting our youth with the Lutheran Church's position on the Bible. There has been a resurgence of Bible study in the past five years, and we ought to take advantage of the students' desire to know about the origin, credibility and significance of the Bible.

The question was asked whether the International Sunday School Lessons are most suitable for students, or whether study of certain books of the Bible would not be better. Students have foggy notions of how to study the Bible, and need guidance.

The use of devotional literature, such as *Light for Today,* is increasing among students. That students should have a better understanding of the liturgy and should be guided in re-learning the catechism in terms of their growing experience, was agreed on. Another thing that should be emphasized is the holding of communions for students.

The Student Pastor

One pastor observed that if the student pastor is expected to re-educate students in the fundamentals of Chris-

tian knowledge, too much was being expected of such as have full duties as pastors of congregations. The reply to that was that no other group of men can judge of the need and make a better plea for more indoctrination of our young people in their home congregations than student pastors. The question was asked, "If there were only one thing you could get students to do, what would it be?" All agreed: to come to services on Sunday. A prime requisite of a pastor for students is that he be a sympathetic and wise counselor.

Some thought was given to the student pastor's getting the faculty—particularly Lutheran faculty members—to be sympathetic and co-operative in his work. Several suggestions were made: that the Board send occasional letters to faculty members to urge their helpfulness, and to thank them when that is forthcoming; and that several times a year the Board publish a mimeographed letter of pertinent facts and statements which pastors could distribute to faculty and others interested in student work.

Student Co-operation

Appealing to students to share their money, either earned or supplied by parents, in support of the causes of the Church, and training them in stewardship, was stressed. It was related that one university student contributed $20 to the first Lutheran World Action Appeal; and in one week Dr. Markley had heard of three women students in two colleges asking their student pastors for envelopes. Some churches give their students opportunity to use duplex envelopes, and some councils apportion a part of such pledges for church-wide objectives.

The value to student pastors, as well as to the whole Lutheran Church, of the Lutheran Student Association of America was stressed. It is an autonomous body across synodical lines, and in it students gain a vision of what the Lutheran Church is and can become. The LSAA has meant, and is meaning, more in collective Lutheran efforts than can be measured.

Those attending the conference in addition to Dr. Markley were: P. D. Brown, D.D., Salisbury (Catawba College); the Rev. H. A. Schroder, Durham (University of North Carolina and Duke); the Rev. S. L. Sox, Greensboro (Woman's College of the University of North Carolina); the Rev. Frank P. Cauble, Ph.D., Hickory (Lenoir Rhyne); the Rev. Edwin F. Troutman, Boone (Appalachian Teachers); and the Rev. Clarence E. Norman, Raleigh (State College). J. L. Morgan, D.D., president of the North Carolina Synod, was a guest at the afternoon session.

CLARENCE E. NORMAN.

Personal

Mr. William Henry Keil has accepted a call to become pastor of Trinity Church, Pittsburgh, Pa., upon graduation from the Lutheran Theological Seminary in Philadelphia May 13. He will take charge of his new work June 1, after having been ordained at the meeting of the Pittsburgh Synod at Warren, Pa., on May 27. Mr. Keil will be installed June 14 as successor to the Rev. J. M. Nycum, Jr.

Sister Margaret Lang was installed as deaconess of Christ Church, New York, N. Y., Wednesday evening, April 29. The guest preacher for this service was Dr. Clarence C. Stoughton, president of Wagner College, Staten Island, N. Y. The offering received will be placed in the deaconess fund. Directly after the service, an informal reception was held in the Sunday school room. Dr. Henry C. Offerman is pastor of this congregation.

The Rev. Marvin O. Lee has resigned as pastor of Hope Church, Minneapolis, Minn., to accept the call of the First Lutheran Church of Los Angeles, Calif., to become assistant pastor to the Rev. A. B. Schwertz.

Mr. Lee has been at Hope Church for four years. In the two years of his regular pastorate there the membership has grown to 138 and the income has reached $1,588 for local use. The congregation has taken its place among the growing missions of this western city and is making progress toward self-support.

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United Presbyterian Conference ..... July 11-18
Religious Education Conference ..... July 15-24
Westminster Choir College ..... July 20-August 10
Christian Endeavor Conference ..... July 25-August 1

Detailed Information on Request

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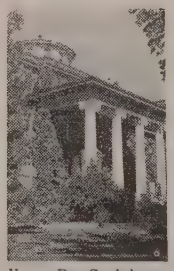

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Easter at North Austin Church

EASTER Sunday at North Austin Lutheran Church, Chicago, Ill., witnessed overflow congregations at the Sunrise Service at six o'clock, and services at 8.30, 9.45, 11.00 and 12.15. At the last of these a fine group of new members was received. This Easter more people tried to get into this church than ever before. One member writes: "It was thrilling to see every inch of space inside our church occupied by human beings. It was thrilling to hear the sermons by Dr. Armin G. Weng, president of the Illinois Synod, and our own Dr. F. W. Otterbein, who were stirred by the throngs and in turn stirred them by their messages."

Another member writes in "Chimes," the paper published by this active congregation of which the pastors are F. W. Otterbein, D.D., and the Rev. Victor I. Gruhn: "It has been our privilege to worship at North Austin Easter morning for more than twenty years, and during this time we have attended many inspiring services, but we feel the pinnacle was reached last Sunday morning when our beautiful church was packed to capacity from long before sun-up to 'way past high noon. Yes, Easter 1942 was probably the most thrilling day in the lives of many of our faithful members."

Concerning the Sunrise Service we quote:

"Easter Sunday six o'clock service at North Austin Lutheran Church! Lighted candles, gleaming white paraments, lily-banked altar!

"At 5.30 the people began to come, and quickly the church became filled. The balconies were crowded and chairs were placed in every available space downstairs. Soon the basement auditorium, where an amplifying system had been installed, began to fill up. Before long the primary rooms and even the kitchen were filled—and still the throngs came. Many stood up in the back of the church throughout the whole service. The young boys gave up their places and sat on the stairways. Still the automobiles came filled with people eager to worship, but were told they would have to return for a later service. Hundreds were turned away.

"Six o'clock and all was quiet. Then the blare of the trumpets and the peal of the organ, 'Christ Is Risen. Alleluia!' The choir processional of fifty voices singing, 'Christ Is Risen. Alleluia!' Then the entire congregation of 2,000 all singing, 'Christ Is Risen. Allelulia!' No mistaking the surge of feeling that went through the audience. 'Christ indeed has risen.'"

Congregations

Allentown, Pa. Easter season at St. John's Church, W. C. Schaeffer, D.D., pastor, marked many new records in the history of the congregation, including the addition of 78 new members. The total membership of the congregation now is 1,260.

During the Lenten and Easter season offerings toward the liquidation of the debt totaled $14,488.09 from the congregation and $900 from the Sunday school. Since January 1, 1942, the debt on the new church was reduced $18,500; more than two-thirds of the cost of the building was paid when it was dedicated.

Attendance at the two services on Easter was 1,266, and 900 members partook of the Communion Thursday evening and at the early service on Easter.

At present the congregation is interested in a personal evangelism campaign designed to bring those without church affiliations into the church and to increase the attendance of regular members.

Auburn, Ind. St. Mark's Church experienced an inspirational Lenten season culminating with the services of Easter. Pastor Allen K. Trout used as his theme for sermons, "The Shadow of the Cross." Midweek services were held in St. Mark's and in the adjoining Zion Parish, which Pastor Trout also serves. Additions to membership since the first of the year total 26 at St. Mark's. Zion also reported increases

ROGATE

Rural Life Sunday—May 10, 1942

WALKING with Jesus through the fields,
We hear His voice that wisdom yields.
We take to heart what he has said
About Himself, the Living Bread.

What you see here in fields of grain
Is good today; tomorrow, vain.
Not all the barns that man may build
Can bless your life as God has willed.

No one who strives to feed his soul,
Who makes eternity his goal,
Can ever claim his spirit's health
By storing riches, earthly wealth.

Therefore, Lord Jesus, teach us now;
Hearing Thy words, our hearts shall bow.
And when Thou bringest in Thine own,
May we be fruit which Thou hast sown.
Amen! —*Martin Schroeder.*

---

during the Lenten season. "The Four Miracles of Good Friday" were presented by the pastor during the three-hour service on Good Friday. At eight o'clock "The Seven Last Words" by DuBois was sung by the combined choirs of St. Mark's. Guest soloists, students from the Chicago Conservatory of Music, assisted.

At six o'clock Easter morning the members of St. Mark's and friends participated in the outdoor service, at which the pastor spoke on "The Joy of the Resurrection." A capacity congregation filled the church at the Chief Service on Easter, a record showing this to be 38 per cent larger than any previous communion in the history of the congregation. Nearly $500 was received as the Lenten self-denial offering—the largest single offering ever given by the congregation.

Steady and encouraging progress is being shown in both congregations. Zion is building a new basement and installing a new heating system. The building fund of St. Mark's is increasing, and is being invested in U. S. Defense Bonds against such time as the congregation sees fit to add to its physical equipment.

Logansport, Ind. The Rock Creek Parish, south of Logansport, is composed of two congregations. Mt. Pisgah Church received into membership on Easter fourteen by baptism, confirmation and letter, and two infants by baptism. In the past year $900 was spent on improvements which included frescoing of the interior of the church, alterations to the chancel, and a new altar and lectern. These were gifts, as well as a Bible for the lectern, lights for pulpit and lectern, candlesticks for the altar, carpet for the chancel, antependia; and new tables and chairs for the dining room. At Mt. Olive Church at Deer Creek two children were baptized on Easter. About $100 was spent on improvements to the parsonage. A telephone was furnished Pastor H. L. Greenawalt.

Minneapolis, Minnesota. Twenty-four teams of selected Good Will visitors under the direction of the Stewardship Secretary of Salem congregation, Mr. Carl J. Gustafson, enlisted 123 new members during the Lenten season. During Holy Week 1,202 members communed, and the average attendance at mid-week services, exclusive of Holy Thursday and Good Friday, was 470. Paul Luther Wetzler, D.D., is pastor of this church.

CHANGE OF SECRETARIES

At a meeting of the Executive Committee of the Nova Scotia Synod the *Rev. Walter J. Goos* of Rose Bay, Lunenburg County, N. S., was appointed secretary until the next synodical convention. This step became necessary when the Rev. George Innes was called into the chaplaincy of the Canadian Army.

C. H. Whitteker, Pres.,
Nova Scotia Synod.

SYNODS

The Evangelical Lutheran Synod of Canada will hold its eightieth annual convention in St. Peter's Church, Kitchener, Ont., the Rev. A. W. Lotz pastor, beginning Tuesday evening, June 2, with the Confessional Service and the Holy Communion. C. H. Little, Sec.

The fifth annual convention of the *Central Pennsylvania Synod* will be held in St. Paul's Church, Allentown, Pa., George A. Greiss, D.D., pastor, May 18-21. The convention will open with the celebration of the Holy Communion, Monday, May 18, at 7.45 P. M.

Joseph D. Krout, Sec.

The twenty-third annual convention of the *Illinois Synod* will convene in St. Mark's Church, 6337 Clayton Road, St. Louis, Mo., the Rev. Frederick F. Mueller, Ph.D., pastor, May 18-21.

The Brotherhood Convention will be held Monday, and the Laymen's Banquet will be held in Faith Church Monday evening.

The meeting of synod will open with the Service of Holy Communion Tuesday at 9.00 A. M. President Armin G. Weng will preach the sermon. George J. Curran, Sec.

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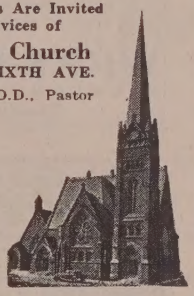

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The ninety-fifth annual convention of the *Indiana Synod* will be held in St. Luke's Church, Market and First Sts., Logansport, Ind., the Rev. G. Charles Goering pastor, May 11 to 14.

The Service of Holy Communion Monday evening at 7.45. Formal opening of synod Tuesday morning at 9.00 o'clock. Business sessions daily at 9.00 A. M. and 2.00 P. M. Ordination Service Wednesday evening at 7.45.

Credentials of delegates and reservations for entertainment on the Harvard Plan should be in the hands of the pastor loci by May 5.

G. Charles Goering, Sec.

The Evangelical Lutheran Synod of Maryland will hold its 123d annual convention, May 25-27, at the Lutheran Theological Seminary, Gettysburg, Pa. The meeting will open with the Service of Holy Communion. The president, the Rev. Raymond C. Sorrick, will preach the sermon.

Applicants for ordination and licensure must meet the Examining Committee Monday afternoon, May 25, at 2.00 o'clock.

J. Frank Fife, Sec.

The twenty-second annual convention of the *Michigan Synod* will be held in Redeemer Church, Lansing, Mich., May 11-13. Opening session with devotions at 1.00 P. M., Monday, May 11. The president will preach at the Service of Holy Communion at 8.00 P. M.

At the synodical banquet Tuesday, 6.30 P. M., the Rev. F. Eppling Reinartz, Secretary of Promotion of the United Lutheran Church, will speak.

Delegates desiring entertainment in a home are asked to write the Rev. A. C. Larsen, 220 S. Hosmer St., Lansing, as soon as possible.

William S. Avery, Sec.

The 195th annual convention (the Muhlenberg Bicentennial Convention) of the *Evangelical Lutheran Ministerium of Pennsylvania and the Adjacent States* will be held in the Church of the Holy Communion, Chestnut Street between 21st and 22d, Philadelphia, Pa., J. Henry Harms, D.D., pastor, beginning May 18 at 2.00 P. M., with the Order for the Opening of Synods. The Joint Communion Service of the Ministerium and the Women's Missionary Society will be held in the Church of the Holy Communion, Monday evening at 8.00 o'clock.

A mass meeting commemorating the Bicentennial will be held in the Academy of Music, Broad and Locust Streets, Tuesday, May 18, at 8.30 P. M. with a pageant by a Muhlenberg College cast and an address by President Knubel of the United Lutheran Church; President Pfatteicher of the Ministerium, and President Hamsher of the Central Pennsylvania Synod, and the Muhlenberg College Choir participating. Tickets at 57 cents, $1.14 and $2.28, as well as boxes, are still available.

The Ordination Service will be held at St. Michael-Zion Church, 228 N. Franklin Street, celebrating its 200th anniversary this year, Wednesday evening, May 20, at 8.00 o'clock. Sermon by John C. Fisher, D.D.

William L. Stough, Sec.

The fourteenth annual convention of the *United Lutheran Synod of New York* will be held in Zion Church, 212 Butternut St., Syracuse, N. Y., the Rev. Christian P. Jensen pastor, June 1-4.

The Confessional Service and Holy Communion will open the convention Monday, June 1, at 8.00 P. M. The Service of Ordination Wednesday, June 3, at 8.00 P. M., in Zion Church.

Business sessions daily, June 2-4, 9.00 A. M. and 2.00 P. M. at the Onondaga Hotel, Syracuse. Tuesday at 7.00 P. M. the Brotherhood Banquet at the Onondaga Hotel.

All pastors applying for admission to synod, write Dr. F. Arnold Bavendam, 12 Fairmount Terrace, Jersey City, N. J., and meet the committee Monday, 9.30 A. M., at the Onondaga Hotel.

Candidates for Ordination and foreign missionaries desiring free accommodation, write the host pastor before May 25.

Paul C. White, Sec.

The one hundred thirty-eighth annual convention of the *United Evangelical Lutheran Synod of North Carolina* will be held in St. Andrew's Church, Hickory, N. C., the Rev. Frank P. Cauble, Ph.D., pastor, June 3-5. Lenoir Rhyne College will be joint host with the congregation. F. L. Conrad, Sec.

The Synod of Ohio will hold its twenty-second annual convention in Glenwood Lutheran Church, Toledo, Ohio, Dr. Alvin E. Bell pastor, May 18-21.

The convention will open with the celebration of the Holy Communion at 7.30 P. M., Monday, May 18.

The Examining Committee of the synod will meet Monday, May 11, at 1.30 P. M., in the First Lutheran Church, Mansfield, Ohio. All applicants for ordination and admission into the synod are asked to meet with this committee at this time. Dr. A. J. Hall of Bryan, Ohio, is chairman of said committee.

Howard I. Pospesel, Sec.

The one hundredth convention of the *Pittsburgh Synod* will be held in First Lutheran Church, Warren, Pa., the Rev. Edward K. Rogers pastor, May 25-28. The convention opens with the Holy Communion Monday at 3.00 P. M. (Eastern War Saving Time).

On Monday, May 25, the Executive Committee and the Examining Committee meet at 9.00 A. M., and the Pastors' Choir at 2.00 P. M.

John J. Myers, Sec.

The Rocky Mountain Synod will hold its fifty-first annual convention at St. Mark's Church, Pueblo, Colo., May 12-14.

Albert H. Buhl, Sec.

The sixty-seventh annual convention of the *Wartburg Synod* will be held in Bethany Church, Fifth and Division Sts., Burlington, Iowa, R. R. Belter, D.D., pastor, June 2-4.

Opening service, Tuesday, June 2, 7.30 P. M. Sermon by the president of synod, Dr. R. R. Belter. Arthur M. Neumann, Sec.

BROTHERHOOD CONVENTION

The twelfth annual convention of the *Brotherhood of the United Synod of New York* will be held Sunday, May 31, and Monday, June 1, in Zion Church, Syracuse, N. Y., the Rev. C. P. Jensen pastor. At 8.00 P. M. Sunday, Rally Service with Harold S. Miller, D.D., of Brooklyn as speaker. Monday, 9.30 A. M. and 1.30 P. M., business and conference groups. Tuesday evening, banquet, featured by Muhlenberg-Heyer Anniversary Celebration with Dr. Abdel Ross Wentz, president of Gettysburg Seminary, as the speaker. Ellsworth C. Miller, Pres.

WOMEN'S MEETINGS

The twenty-fifth biennial convention of the *Women's Missionary Society of the Ministerium of Pennsylvania and Adjacent States* will be held in the Church of the Nativity, Philadelphia, Pa., May 18-21.

The convention will meet simultaneously with the Ministerium to celebrate the bicentennial of the coming of Henry Melchior Muhlenberg to America in 1742. Mrs. Charles A. Mathias, Sec.

The thirty-ninth annual convention of the *Women's Missionary Society of the Rocky Mountain Synod* will meet in St. Mark's Church, Pueblo, Colo., the Rev. W. C. Conradi pastor, May 12-14. The first session will be the Communion Service, Tuesday evening, held in conjunction with synod, which meets at the same time. Mrs. O. F. Weaver.

The Women's Missionary Society of the Philadelphia District of the Synod of Central Pennsylvania will hold its annual spring meeting Thursday, May 14, in Bethel Church, 5th St. and Sedgley Ave., Philadelphia, Pa., Ivan H. Hagedorn, S.T.D., pastor. Sessions at 2.00 and 7.45 P. M. Mrs. E. W. Huston, Sec.

OBITUARY

The Rev. Hiram Franklin Siegers

succumbed from a lingering heart ailment April 24, 1942. He was sixty-five years of age, born March 18, 1877, a son of the late Hiram F. and Mantena (Leopold) Sieger of South Whitehall Township, Lehigh County, Pa. Graduated from Muhlenberg College in 1901 with the distinction of valedictorian of his class, he continued his preparation for the ministry at the Lutheran Seminary in Philadelphia.

In 1904 he was graduated and ordained, assuming as his first charge Zion Church, Spring City, Pa. His second pastorate was Resurrection Church, Philadelphia (1905-1909), after which for a third of a century he was the faithful and untiring pastor of the Church of the Holy Trinity, Northampton, Pa. Here he developed a sizeable congregation and led his flock in enlarging and beautifying the church auditorium, also erecting an adjoining commodious church school and parish house. Pastor Sieger also took an active part in the civic affairs of the community.

His wife, Fanny Plant Sieger; three sons, Dr. Charles, of Northampton; Bruce, at home; and Owen Sieger of Schenectady, N. Y.; a daughter, Gloria Sieger Durham of Wilmington, Del.; and a brother, the Rev. Edgar Sieger of Allentown, survive.

Funeral services were held Monday evening, April 27, in Trinity Church, Northampton, in charge of neighboring pastors, the Revs. Charles H. Ruloff and Arthur S. Deibert. Dr. E. P. Pfatteicher, president of the Ministerium of Pennsylvania, preached the sermon. A service for the family and relatives was held the following day, with the same pastors in charge and the message of comfort presented by the Rev. Harvey C. Snyder, president of the Allentown Conference. Interment took place in Greenwood Cemetery, Howertown, Pa.

A. S. Deibert.

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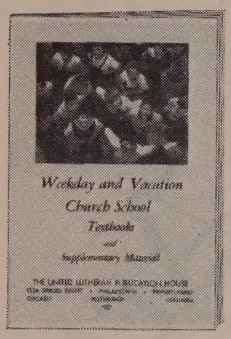

Here is the answer to the query of parents and teachers who ask:

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"How can we keep them out of mischief? How can we make of their leisure time a time of growth in the right direction?"

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Beginner, Primary and Junior Groups

Lying back of this series is the general aim to provide units covering those fields in which adolescents need guidance and for which time is not ordinarily found in Sunday school. The use of this material in Vacation Church Schools has been kept particularly in mind. The sessions of the units provide the kind of work which may profitably be expanded into two-hour or three-hour daily sessions. The fact that each unit covers ten sessions is also a convenience for daily vacation church schools, which usually run ten or twenty days.

The CHRISTIAN YOUTH SERIES

Intermediate and Senior Groups

This literature is intended for and readily adaptable to the requirements of the Vacation Church School. This program is all-inclusive; for it is intended to include all educational and other activities for children except the work of the Sunday school. Each unit provides material for ten sessions. Each session is planned to cover an hour and a half, with suggestions for extending the period. If desired, two sessions of a unit may be utilized for each daily period.

HANDWORK and AWARDS. There is an extended listing of supplementary materials useful for Vacation Church Schools in our new HANDWORK CATALOG No. 74-H, now in the hands of all pastors and otherwise available on application. This catalog includes a fine selection of handwork, memory work, pictures for mounting, gift novelties, awards, etc.

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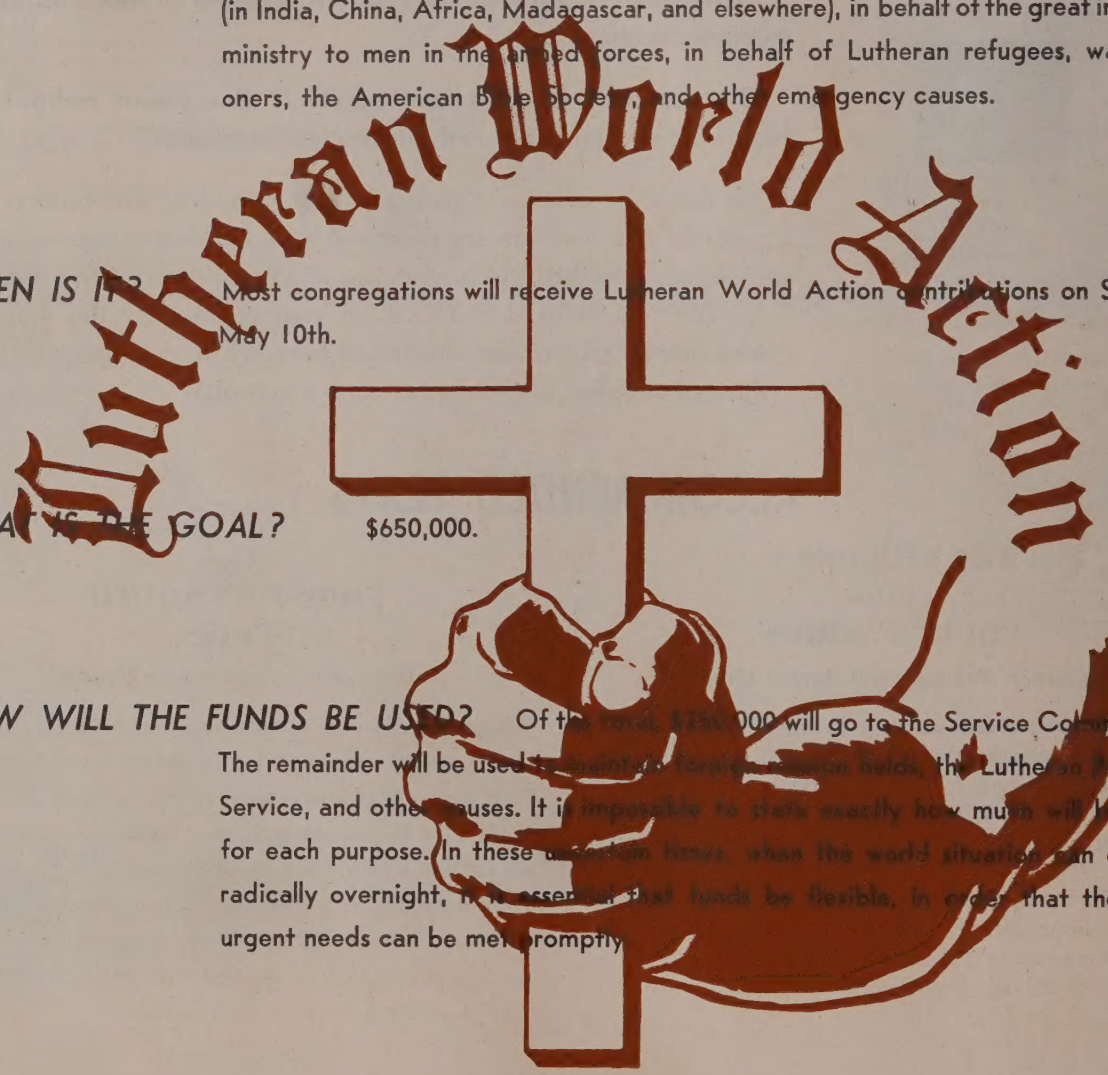
The Lutheran World Action Appeal

WHAT IS IT? A Church-wide appeal in behalf of war-orphaned Lutheran foreign mission fields (in India, China, Africa, Madagascar, and elsewhere), in behalf of the great inclusive ministry to men in the armed forces, in behalf of Lutheran refugees, war prisoners, the American Bible Society, and other emergency causes.



WHEN IS IT? Most congregations will receive Lutheran World Action contributions on Sunday, May 10th.

WHAT IS THE GOAL? $650,000.

HOW WILL THE FUNDS BE USED? Of the total, $750,000 will go to the Service Commission. The remainder will be used to maintain foreign mission fields, the Lutheran Refugee Service, and other causes. It is impossible to state exactly how much will be used for each purpose. In these uncertain times, when the world situation can change radically overnight, it is essential that funds be flexible, in order that the most urgent needs can be met promptly.

WHO WILL PARTICIPATE? All congregations of the Lutheran groups associated in the Lutheran World Convention and the National Lutheran Council.

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